AN ILLUMINATION TO

Open the *Eyes* of the *Papists* (so called) and of *All* other *Sects*; and to give *them* to see

THAT

Whilst they would have Liberty of Conscience Themselves, and yet deny the same Liberty to Others which Themselves would have, They are not for but against LIBERTY *of* CONSCIENCE.

IN

The Pursuance of *which*, *these* Questions are *Laid* down and *Resolved*,

Viz.
- *What Conscience is?*
- *What Religion?*
- *What the Exercise of Religion in the Conscience?*
- *What the Liberty of Conscience in the exercise of Religion?*
- *Wherefore Conscience cannot be compelled in the Exercise of Religion?*

TOGETHER

With *Certain* Corollaries flowing from *thence* fit for the Information of *All* such as are yet Ignorant what *Conscience* is, or the *Liberty* thereof.

By GEORGE BISHOPE.

Whilst they promise to themselves Liberty, They themselves are the servants of Corruption; For, of whom a man is Overcome, of the same is he brought into Bondage. 2 Pet. 2. 19.

Hast thou Faith? have it to thy self before God; Happy is he that condemneth not himself in the thing that he alloweth Rom. 14. 22.

For, I determined to know nothing amongst ye, but Iesus Christ, & him Crucified. 1 Cor. 2. 2.

For, ye Brethren became followers of the Churches of God, which in Judea are in Christ Jesus; For, ye also have suffered like things of your own Countrymen; even as they have of the Jewes Who both killed the Lord Jesus, and their own Prophets; and have persecuted us, and they please not God, and are contrary unto all men. Forbidding us to speak unto the Gentiles, that they may be saved, to fill up their sin alway. For, the wrath is come upon them to the uttermost. 1 Thes. 2. 14, 15, 16.

London, Printed and are to be Sold by *Thomas Brewster* at the *three Bibles* at the West End of *Pauls*, and *Richard Moon* Book-seller in *Bristol*. 1662.

...NSHIRE HOUSE * ...SHOPSGATE WITHOUT E.C.

An *ILLUMINATION*, &c.

THE *thing I* mind in *this* ſmall Treatiſe, is, to *Convince* the *World* of a *Great* Miſtake in *Matters* of *Religion relating* unto *Conſcience*, and the *Liberty* thereof in the *Worſhip* of *God*; Which whilſt *ſome* would have; viz. *Liberty for themſelves*; and yet Deny; viz. *the ſame Liberty to Others which themſelves would have*; they are not *for*, but *againſt Liberty* of *Conſcience*.

To Manifeſt *this*, and to let the *World* ſee how *groſly* they are miſtaken who *thus* ſhuffle in Point of *Conſcience*: I ſhall ſhew.

Firſt, *What Conſcience is?*

2ly. *VVhat Religion?*

3ly. *What the Exerciſe of Religion in the Conſcience?*

4ly. *What the Liberty of Conſcience is in the Exerciſe of Religion?*

5ly. *VVherefore Conſcience cannot be compelled in the exerciſe of Religion.*

Firſt, *VVhat Conſcience is?*

Anſw. *Conſcience* is no other, in the *Etymology* of the *word*, or the *Interpretation* of *it*, then *Con-ſcire-* (i. e.) *To know with, or together* -- And in the *ſenſe*, or *underſtanding* thereof, Or, the *thing* ſignified *in*, or *by* the *word*, Then —— *ſomething in Man of an Immortal Nature, which anſwereth to the witneſſe of God, in which it ſpeaks, either Accuſing or Excuſing* ——

It is called *Conſcience* —— Becauſe (as *I* have ſaid) *it* knoweth *with* or *together* with *that which* witneſſeth in *it*, unto *which it* anſwereth as the *VVax* to the *Seal*; And therefore *it* is called a *Book*, or *Books* in reference unto the *diverſity* of *Men* in *whom it is* --- *And the Books were Opened, and another book was opened, which is the Book of Life, and the dead were judged out of thoſe things which were*

 written

written in the Books according to their works, ſaith *John*, *Rev.* 20. 22. --And *I beheld till the Thrones were caſt down*; *and the ancient of daies did ſit*; *whoſe Garment was white as ſnow, and the hair of his head like pure wooll*; *his Throne was like a fiery Flame*; *and his wheels as burning fire*; *A fiery ſtream iſſued, and went out from before him*; *Thouſands, Thouſands miniſtred unto him*; *Ten Thouſand times ten Thouſand ſtood before him*; *the Judgement was ſet, and the books were opened*, ſaith *Daniel*, Chapt. 7. v. 9. to —— And ſo *it* may *be* called *Gods Record*, Or, *ſomething* on *Gods* part in *Man*, *which* ſhall *witneſſe* for *God*; or *Anſwer*, or *ſpeak* together *with*, or *to* the *witneſſe* of *God* which *ſpeaks* or *witneſſes* for *God* in *it*, that *his* Judgements are *juſt*; and *which* ſhall leave *All* men without excuſe in the *day* which *he* hath appointed *in the which he will judge the world in righteouſneſſe by the man whom he hath ordained, whereof he hath given aſſurance unto All men in that he hath raiſed him from the dead.* Acts 17. 31.

It is ſaid -- *Immortal* -- or *ſomething* in *man* of an *Immortal* Nature —— Becauſe, *it* remains for *ever* either witneſſing *for* or *againſt*; and is the *exerciſe* of a *man*, either in *Everlaſting* Joy, or *everlaſting* ſuffrings. Hence *it* is called a *Teſtimony*; *Therefore our rejoycing is this* (ſaid *Paul*) *the teſtimony of our conſcience*; *that in ſimplicity and godly ſincerity, not with fleſhly wiſdome but by the grace of God, we have had our converſation in the world, and more abundantly to you wards*, 2 Cor. 2. 12. And *their Conſcience alſo* (ſpeaking of the *Gentiles* which had not the *Law*, yet, did by *Nature* the things contained in the *Law*; and ſo having not the *Law*, were a *Law* unto *themſelves*, ſhewing the *work* of the *law* written in *their* hearts, and condemning the *Jew* which made *his* boaſt of the *law*, and yet through breaking the *law* diſhonoured *God*) *bearing witneſſe, and their thoughts the mean while accuſing, or elſe excuſing one another in the day when God ſhall judge the ſecrets of man by Jeſus Chriſt according to my Goſpel*, ſaith *he* Rom. 2. 14. 15, 16. And the *Reaſon* or the *Demonſtration* of *it* is plain; becauſe *It* being in *man*, and privy to *all* man doth, and the *Record* of *it* all. *It* remains a *witneſſe* of *it* all to and with the *witneſſe* of *God* which witneſſes in *it*; and according to the *ſtate* of *every* man either in *eternall* Woe, or Life *everlaſting*; ſo *it* witneſſeth in *him* to the *witneſſe* of *God* for *ever*, and *ever*.

It is ſaid-- which anſwereth to the *witneſſ* of *God*-- To diſtinguiſh *it* from the *witneſſe* of *God*; For, the *witneſſe* of *God* is one thing the

the *witneſſe* of the *Conſcience* another; yet *both* of the ſame Nature; that the *witneſſe* of *God*, this a *witneſſe* for *God*: And ſo in the *mouth of two* or *three witneſſes every word ſhall be eſtabliſhed*, Matth. 18. 16. ſaith the *Amen*, the *faithful* and *true* witneſſe, *Rev.* 3. 14. The *Light* of the *world*; the *true* Light that *lighteth* every man that cometh into the *world*, *John* 8. 12, 1, 9. which ſhineth in the *Conſcience*, unto which *Conſcience* witneſſeth. Now there be whoſe *very* conſcience is *defiled*, that is, by reaſon of *evil* works, *Tit.* 1. 15. And whoſe Conſcience is *ſeared* with a *hot* Iron, 1 *Tim.* 4 2. And who are paſt *feeling*, and given *over* to a *reprobate* mind to commit *Iniquity* with greedineſſe, *Rom.* 1. 28. *Epheſ.* 4. 19. Who *feel* not *him who* witneſſeth, ſo *they* feel not *CHRIST JESUS*. For, know *ye* not *your* own ſelves, how that *Jeſus Chriſt* is in *you* except *ye* be Reprobates? 2 *Cor.* 13. 5. And there be whoſe *Conſciences* are *purged* from *dead* works, to ſerve the *Living* God, *Heb.* 9. 14. And whoſe *heart* is *ſprinkled* by the *blood* of *Chriſt* from an *evil* Conſcience, *Heb.* 10. 22. And who have the *Anſwer* of a *good* Conſcience towards *God* through the *Reſurrection* of JESUS CHRIST, 2 *Pet.* 3. 22. And who have a *good* Conſcience in *All* things, *Heb.* 13. 8. And who *hold Faith*, and a *good* Conſcience, 1 *Tim.* 1. 19. And the *Myſtery* of *Faith* in a *pure* Conſcience, 1 *Tim.* 3. 9. And who *ſerve God* with a *pure* Conſcience, 2 *Tim.* 1. 3. And who *exerciſe* themſelves to have *always* a *Conſcience* void of Offence towards *God*, and towards *Man*, Acts 24. 16. Now as to *theſe*, the *ſpirit* it *ſelf* beareth witneſſe with *Our* ſpirits that *we* are the Children of *God*, Rom. 8. 16. As to the *Other*; they are *accuſed* in *themſelves* and *condemned*, as it is ſaid of the *Heretick*, Tit. 3. 11. Now, if *our* hearts condemn *us*, *God* is greater then *our* hearts, and knoweth *all* things. If *our* heart condemn *us* not, then have *we* peace with *God*, 1 John 3. 20, 21. *Our* Conſcience alſo, bearing *us* witneſſe in the *Holy ghoſt*, Rom. 9. 1.

It is ſaid -- *In* which *it* ſpeaketh -- Becauſe *Conſcience* is the *ſeat* of *him* who *witneſſeth*; who is *Lord* of *Heaven*, and *Earth*, whoſe *Record* it is of *all he* doth, who *is* the *Son* of *God*; or *ſpeaks* in *Conſcience*: *He* teſtifies of the *Father* in the *Conſcience*, and *Conſcience* teſtifies of *him*. The *Son* can do nothing of *himſelf*, but what he ſees the *Father* doe. For, what things ſoever *he* doth, theſe alſo doth the *Son* likewiſe. For, the *Father* loveth the *Son*, and ſheweth him *all* things that *himſelf* doth, and *he* will ſhew *him* greater works

works then *these* that *ye* may Marvel. For, as the *Father* raiſeth up the *dead*, and quickeneth them, even ſo the *Son* quickneth whom *he* will. For, the *Father* judgeth *no* Man, but hath committed *all* judgement to the *Son*, that *all* Men ſhould *Honour* the *Son* even as *they* Honour the *Father* that hath ſent *him*. Verily, Verily, I ſay, unto *you*. *He* that heareth *my* Word, and believeth on *him* that ſent *me*, hath *Everlaſting* life, and ſhall not come into Condemnation, but is paſſed from *death* to *life*. Verily, Verily, I ſay unto *you*, the hour is coming, and now is, when the *dead* ſhall hear the *Voice* of the *Son* of *God*, and *they* that hear ſhall live. For, as the *Father* hath *life* in *himſelf*, ſo *he* hath given to the *Son* to have *life* in *himſelf*; and hath given *him* Authority to *execute* judgement alſo, becauſe *he* is the *ſon* of *man*. If *any* Man hear *my* words, and believe not, *I* judge him *not*; For, *I* came not to *judge* the *world*, but to ſave the *world*. *He* that rejecteth *me*, and receiveth not *my* Words, hath *One* that judgeth *him*; [the *word* that *I* have ſpoken, the *ſame* ſhall judge *him* in the *laſt* Day,] *John* 5. 19. to the 28. *John* 12. 47, 48.

It is ſaid -- *In Man* -- To keep *mans* Mind from *Roving* up and down, from *wandring* abroad to *this* and to *that*; For, it is *ſomething* in *man*, which will be *his* Everlaſting Comfort, or Woe; *his* Condemnation, or Salvation. There is the *worm* that will *never* die, and the *Fire* that goes *not* out. *Mark* 9. 44, 46, 48. And the *peace* of *God*, which *paſſeth* underſtanding, and the *Joy* in the *Holy ghoſt*. Phil. 4. 7. 1 Theſ. 1. 6.

And, *it* is ſaid, —— either *Accuſing*, or *Excuſing* -- In as much as according to the Operation of either; viz. The *ſpirit* of *Truth*, or the *ſpirit* of *Error*, it doth the *One*, or the *Other*.

Thus much concerning *Conſcience* What it is. Now concerning *Religion*; which is the *ſecond* Queſtion; Viz.——

VVhat is Religion?

Anſw. *Religion* is nothing *elſe*, Then *the perſwaſion of the mind to worſhip God, according to what it is perſwaded to be the mind of God in, or by which he will be worſhipped.*

Now *God* is a *Spirit*; and *he* that worſhips *him* muſt worſhip *him* in *ſpirit*, and in *truth*; for the *Father* ſeeketh ſuch to worſhip *him*, *John* 4. 23, 24. And *pure* Religion and undefiled before *God*, and the *Father* is to viſit the *fatherleſſe* and the *widdow* in *their* diſtreſſe, and to keep *himſelf* unſpotted of the *world*, *Jam.* 1. 17. And that which inclineth the heart any way to *God* is the *ſpirit*. For,

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as *God* is, ſo muſt that be by which *he* will be worſhipped; Or, it is not Acceptable in *his* ſight; Who is a *conſuming* fire, and will be had in *Reverence* by *all* that are about *him*, *Heb.* 12. 29. *Pſal.* 89. 7. For, *he* is not a *God* that hath pleaſure in *wickedneſſe*, neither ſhall *evil* dwell with *him*, *Pſal.* 5. 4. And the *ſacrifice* of the *wicked* is an Abomination in *his* ſight, but the *prayer* of the *upright* is *his* Delight, *Prov.* 15. 8. And he that cometh unto *God* muſt believe that *he is*, and that *he* is a Rewarder of *them* that diligently ſeek *him*, *Heb.* 11. 6. And *Faith* is the *Gift* of *God*, Epheſ. 2. 8.

Which is an Anſwer to the *Third* Queſtion; Viz.

What is the Exerciſe of Religion in the Conſcience?

Anſw. *It* is an *awful Regard*, or *holy* Reverence of *God* in *all* that draw neer *him*: —— *ſerve the Lord with fear, rejoyce with trembling*, Pſal. 2. 11.

And the *Liberty* of *conſcience* in the *Exerciſe* of *Religion* (in Anſwer to the *Fourth* Queſtion; Viz. *what is the Liberty of conſcience in the exerciſe of Religion?*) *is* not to be *impoſed* upon at *all* in *matters* of *Religion*.

Becauſe (which is alſo an *Anſwer* to the *Fifth* and *Laſt* Queſtion, Viz. *wherefore Conſcience cannot be compelled in the exerciſe of Religion?*) I ſay, becauſe *All* Acts of *Humane* Force and Violence in *matters* of *Religion*, are of *another* Nature, then that of *Conſcience*; which is *ſpiritual*, and concerns the *mind*, but that of *force* the *Body* only, and is *carnal*.

So then; *Conſcience* being of an *Immortal* Nature, anſwering to the *witneſſe* of *God* whoſe *ſeat* it is; and *Religion* being the *perſwaſion* of the *mind* to worſhip *God* according to what it is perſwaded to be the *mind* of *God*, in and by which *he* will be worſhipped; and the *exerciſe* of *Religion* in the *conſcience*, being an *awful* Regard, or *holy* Reverence of *God* in all that draw neer unto *him*; and the *Liberty* of *conſcience* in the *exerciſe* of *Religion*, in whatſoever it is perſwaded to be the *mind* of *God*, in which *he* will be worſhipped, and not to be *impoſed* upon, at *all* in *matters* of *Religion*; and the *ground* or *reaſon* of *that*, becauſe *All* Impoſition (as of *Men*) or *Acts* of *Humane* Force and Violence proceeds from *another* Nature then that of *conſcience*, which is *ſpiritual*, the other *earthly*; It follows ——

Firſt, That *no man can compel conſcience*, Or *conſcience cannot be at all compelled in matters of Religion.*

Perſwaded, indeed, *it* may be, compelled *it* cannot. Therfore

Paul

Paul and *Barnabas perſwaded* them to continue in the *grace* of *God*, *Acts* 13. 43. and *Paul* reaſoned in the *Synagogues* every Sabbath day, and *perſwaded* the *Jews* and the *Greeks*, *Acts* 18. 4. and knowing the *terror* of the *Lord* we *perſwade* Men, ſaith *he*, 2 *Cor.* 5. 11. And again, Let *every* Man be *fully rerſwaded* in *his* own mind, *Rom.* 14. 5. and *Paul* was *perſwaded* by the *Lord Jeſus*, Rom. 14. 14. and *Abraham* ſtaggered not at the Promiſe of *God* through Unbelief, being *fully perſwaded* that what *he* had promiſed *he* was able alſo to perform, *Rom.* 4. 21. and theſe *All* dyed in *Faith*, not having received the Promiſes, but having ſeen them afar off, and were *perſwaded* of them, *Heb.* 11. 15. and *thy* people ſhall be *willing* in the *day* of *thy* power, *Pſal.* 110. 3. and whoſoever is of a *willing* heart let *him* offer *Exod.* 35. 5. and, if *ye* be *willing* and *obedient* *ye* ſhall eat the *good* of the *Land*, *Iſa.* 1. 19. And, if there be *firſt* a *willing* mind, it is accepted according to that a man hath, not according to that *he* hath not, 2 *Cor.* 8. 12. For *God* loveth a *chearful* giver, 2 *Cor.* 9. 7. And *God* ſhall enlarge *Japhet*, and *he* ſhall dwell in the *Tents* of *Sem*, and *Canaan* ſhall be *his* Servant, *Geneſ.* 9. 27.

And the *Reaſons* of this, are.

Firſt, Becauſe (as *I* have ſaid) *compulſion*, *impoſition* (as to *men*) is againſt the *nature* of *conſcience*: *Conſcience* is a *perſwaſive* thing, not a *compulſive*, or that is to be *compelled*. Hence it is ſaid — Docenda, non Coercenda Religio, (*i. e.*) *Religion is to be taught*, *inſtructed*, *diſtilled*, *not to be compelled*; becauſe *it* cannot: *It* is not the *Nature* of *that* on which *Religion* hath its influence; or, in which *it* works, or hath *its* exerciſe, to be *compell'd*.

Now, this is a *ſtrange* thing amongſt *Men*, and *Abſurd*, to apply a *Thing* for the inſtruction of a Creature, which is contrary to the *nature* of that Creature. As to teach a *Horſe* by *books*, and a *Lamb* by *ſtripes*; ſuch a thing a *man* may attempt, and render *himſelf* ridiculous by ſo doing, but doe it *he* cannot. Water may be put to kindle Fire, and Fire to cool Water; the Air may be ſought to be made to couch, or lie under; and the Earth to move on top; the Fiſhes to live on the Earth, and the Creatures of the Earth to live in the Sea; the Day to be Night, and the Night Day; the Summer to be Winter, and the Winter Summer; but all in *Vain*; It cannot be, their *Natures* are *contrary*. Now, *he* that underſtands not the *nature* of things, knows not *how* to apply: And *he* will be accounted a *pitiful* Phyſician indeed, that applies, not knowing

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the *nature* of the *thing*. And *he* that applies *contrary* to the *nature* of the thing, shews that *he* doth not understand it; For, if *he* did, *he* would not apply that to save, which will destroy. So then, *Conscience* being of a *perswasive* nature, not a *compulsive*, by *force* and *violence* to seek to instruct *conscience*, is *Heterogeneal*, or *contrary* to *nature*.

Secondly, *It* cannot be compell'd, because *it* cannot be reach't, that is, by *force* and *violence*: *It* is too short; *it* cannot come at the *spirit* of a *man*, because it is not *spirit*. A *dead* Principle (if *I* may so say) cannot reach a *living* thing. *Force* and *Arms*, *Prisons* and *Penalties*, *Banishment* and *Death*, are *dead* things; that is to say, that, or the Instruments by which these things are effected. For Example; a *Sword* would not *kill* a *Man*, were it not *applied*, or did not a *man* rush upon it; nor a *Halter* hang; nor a *Prison-House* keep in, were there *none* to execute, or to keep in, or did not *some* execute, *some* keep in: Nor, indeed, is there *will* in *them*; for, *they* are things that have *no* sense, that have *no* motion, as *by*, or *of* themselves: *they* have not a *capacity* of *instruction*; therefore *they* cannot teach; *they* are not things wherewithall to instruct the *mind* in the *worship* of *God*; or as to it, which is a *living* thing; not *flesh* and *blood*, though it be in *flesh* and *blood*, and acts it, and is (*viz.* the *spirit* that is in *man*) the *ground* of *sense* and *feeling*; or that which makes *man* sensible or to feel.

Now to make use of *things* that are without *sense* or *feeling*, Res Inanimatæ (i. e.) *things without soul* or *life*, to instruct that which gives it, and is the *principle* thereof; by *compulsion* or *force*, to seek to constrain that, or to think to doe it, which gives *vertue* to *force*, and makes up that which is call'd *compulsion*, or is the *soul* or *life* thereof; or that *without* which it would not be, is to put the *Cart* before the *Horse*, and to *act* as *madly* in the *execution*, as *Heterogeneally* in the *thing*, that is to say, *All* wrong, *doctrine* and *conclusion*, *nature* and *thing*. For, this *All* men will grant, That unless the *Remedy* be suitable to the *disease*, and the *conclusion* answerable to the *premises*; its in *vain* to apply, its in *vain* to draw it. *Force* indeed may *repel force*, or *force* is *repell'd*, or *driven* back by *force*, as the saying is, *Vis vi repellitur*. But by *force* or *arms* to think to *repel* that which gives the *spirit* to *force*; by a *natural* Principle to *instruct* a *spiritual*; by *force* to think to *subdue* the *spirit* to what *man* will as to the *worship* of *God*, to *instruct* as to *God*, and how *he* shall be worshipped, is all one as by the *Body*, and without the

Soul to think to *subdue* the *soul*, which gives it *moving*.

Thirdly, *compulsion* can reach *no* further then to that which is of the *same* Nature with it. A *thing* cannot be extended beyond *its* Principle. To a *natural* thing that which is *natural* may reach: *Man* may reach *man*; to the *body*, he may *kill* that, but then *he* hath [no more] that *he* can doe; that is to say, *He* can do *no* more, *he* can go *no* further, *He* may *kill* that which is *like* to *him*, which is of the *same* nature with *him*; the Soul *he* cannot reach. So saith the *Son* of *God*; *I say unto you, my Friends, be not afraid of them that can kill the body, and after that have no more that they can doe: but I will forewarn ye whom ye shall fear; Fear him which after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him*, Luke 12. 4, 5. For, if *man* could reach the *soul* living, that is, whilst it is in the *body*, *he* could go *further*, *he* had [more] that *he* could doe, *he* could reach it when a *man* was *dead*, that is, when the *soul* is *out* of the *body*; *He* had [more] that *he* could doe; but *he* hath [no more] that *he* can doe, when *he* hath killed the *body*; ther's the *utmost*, the *soul he* cannot reach; therefore *he* is not to be feared. *His* compulsion can go *no* further then that of which *he* is, then that of which *it* is, then that which is of *its* own nature; that is *like* it. *Man* may compel *man*, that is the *body*, the *thing* like himself, the *thing* of himself: but the *spirit* which is in *man* the *soul* of *man*, none can reach but *he* that gave it. The *Dust returns to the Earth as it was, and the spirit to God that gave it*, Eccles. 12. 7. *Dust* may touch *dust*, and that which is *natural*, and must perish, that which is of the *same* nature with it. But the *soul* of *man* which is *Immortal*, the *spirit* which came from *God* the *Father* of *spirits*, Heb. 12. 9. the *God* of the *spirits* of *all* flesh, *Numb.* 16. 22. the *conscience* which is *one* with, and *answereth* to the *witnesse* of *God*, *none* can touch but *he* that made *it*. *Compulsion* may *form* that which is of *its* own nature into *its* own Image; it may make *men* Hypocrites, *men* to seem to be that which *they* are not, for *fear* of *punishment*, or to *preserve* that which is of *this* World; but *change* the *soul* that *it* cannot: if *it* could reach the *soul*, *it* could *change* the *soul*. But in as much as it cannot *change* the *soul*, *it* cannot *reach* the *soul*; and in as much as *it* cannot *reach* the *soul*, it cannot *compel* the *soul*; And in as much as *it* cannot *compel* the *soul*: it ought not to *prescribe* how it should *worship* God, and require Obedience thereunto. And *these* things are *plain* and *manifest*.

Fourthly,

Fourthly, The *Divel* cannot *compel* the *ſoul*; therefore *man* cannot. For the *Divel* is a *ſpirit*, but *Man* is not; and if the *Divel* who is a *ſpirit*, and ſo can the *better* come to work with a *ſpirit*, which the *ſoul* of *man* is, cannot *compell* the *ſoul* which is a *ſpirit*; how much leſs can *man* who is not a *ſpirit*; or, the *things* that are of *man*, that which is *ſpirit*, which are not *ſpirit*, *compell* the *ſpirit*.

Now *all* the *powers* of *darkneſſe* cannot *compel* a *man* to *evil*. *It* cannot make *him* ſin, *it* cannot make *him* commit iniquity, *it* cannot force *him* to work wickedneſſe, *it* cannot compel, *it* may entice, *it* may tempt, *it* may allure through the deceitfulneſſe of ſin, and ſo overcome, but *compel it* cannot. And *this* is an *Eternall* Truth, and the *Divel* knows it to be ſo; for, if *he* could *compell*, what *man* ſhould be *free?* and in what condition were *man*, if *he* could be *compell'd?* and how could *man* be charged with *evil*, if *he* could not doe otherwiſe? And here is the *priviledge* of *man*, and it is a *great* one, indeed, and a *mighty* ſtrength, did *he* mind it, That *he* cannot be *compel'd*. And ſo ſaith *James*, *Let no man* (ſaith *he*) *ſay when he is tempted, I am tempted of God; for God cannot be tempted of evil; neither tempteth he any man*, (then it were *hard* indeed; for *no* thing hath power *over* man as of *Right*, but *God*, and what elſe hath power *over* man is by his own conſent) *but every man is tempted when he is drawn away of his own Luſts, and enticed. Then when luſt hath conceived, it bringeth forth ſin; and ſin when it is finiſhed bringeth forth death*, Jam. 1. 13, 14, 15.

Fifthly, The *ſoul* is a *ſpirit*, and *God* is a *ſpirit*; *man* is *fleſh* and not *ſpirit*. And *all* fleſh is *graſſe*, and as the *flowr* of the *field*; the *graſs* withereth, and the *flowr* fadeth, but the *Word* of the *Lord* ſhall ſtand for *ever*, Iſa. 40. 6, 8. Behold *my* hands and *my* feet that it is *I* my ſelf; handle *me*, and ſee; for a *ſpirit* hath not *fleſh* and *bones*, as *ye* ſee *me* have: and when *he* had *thus* ſpoken, *he* ſhewed to *them his* hands and *his* feet, *Luke* 24. 29. The *fleſh* profiteth little, it is the *ſpirit* that quickneth, *John* 6. 63. The *words* that *I* ſpeak *they* are *ſpirit* and *life*. And if *I* go not away the *Comforter* will not come unto *you*, John 16. 7: And henceforth know *we* no man after the *fleſh*; yea, though *we* have known *Chriſt* after the *fleſh*, yet now, henceforth know *we him no more*, 2 Cor. 5. 16. That which reacheth unto the *ſoul* muſt be *ſpirit*, which *man* is not; therefore *man* that is *born* of a *woman*, who is but of *few* dayes, and thoſe *full* of *trouble*, cannot reach the *ſpirit*, which is *Eternal*, and *endures* for *ever*:

Sixthly, *Man* cannot *go* beyond *man*: *he* cannot *go* to the *soul* that's beyond *him*; therefore *he* cannot *compel* the *soul*. If *he* could *go* to the *soul*, *he* could *redeem* the *soul*; For, *he* that can *go* to the *soul*, can *redeem* the *soul*. But in that *he* cannot *go* to the *soul*, *he* cannot *redeem* the *soul*. By *which* also (speaking of the *spirit* which *quickneth*; For (saith *Peter*, 1 Epist. 3 Chap. 18, 19, 20. verses.) *Christ also hath once suffered for sin, the just for the unjust, (that he might bring us to God,) He* [went] and *preached* to the [*spirit*] in *prison*, which *sometimes were disobedient when once the long suffring of God waited in the daies of Noah*, &c.

Now, in that *man* cannot *Quicken*, *he* cannot *Redeem*; and in that *he* cannot *redeem*, *he* cannot *go* to the *spirits* that are in *prison*. For, if *he* could *go* to *them*, *he* could *redeem* them; for that which can *go* to the *spirits* that are in *prison*, is *greater* then that which *holds* them in *captivity*; But in that *he* cannot *go* to them, *he* cannot *redeem* them; For, that which *Redeems* must *go* to; and in that *he* cannot *go* to, it shews it is beyond *him*; and in that it is beyond *him*, it shews it is not for *him* to Meddle therewith; but to leave it to *him* who is able to *redeem*, who is able to *reach*. *They that trust in their wealth, and boast themselves in the multitude of their riches*; *None of them can by any means redeem his Brother, nor give to God a ransome for him*; *for the Redemption of their soul is precious, and it ceaseth for ever*, Psal. 40. 7, 8.

Besides, It is not in *man* that walketh to direct *his* steps, so saith *Jeremy*. *O Lord, I know the way of man is not in himself*; *it is not in man that walketh to direct his steps*, Chap. 10. ver. 23. Now, if the *way* of *man* is not in *himself*; and if it is not in *man* that walketh to direct *his* steps, then *he* cannot direct *anothers*; *he* cannot be the *way* unto *another*. Here *all* are in the *like* state; every *man* here comes into the *same* Condition *himself*; *Conscience* (as to *this*) is *alike* in *one* as in *all*, and in *All* as in *One*; that is, of *one*, and the *same* nature; and *all* have the *same* dependency on *another*; whether *Rich* or *Poor*, *High* or *Low*, *Governours* or *governed*, *King* or *people*, *Master* or *Servant*, *Bond* or *Free*, viz. on the *Lord*, and *his* eternal Arm to bring *them* to *God*; *all* have *need* of *this*, seeing *all* have sinned, and fallen short of the *glory* of *God*; who hath put a *measure* of *himself* into *man* to direct *him his* way, and to bring *him* to *God*; unto which *every* Man ought to *take* heed; to that, in *him*, which *shews*, to that in *him* which *makes* manifest, which *reproves*, which *checks*, which *condemns* the *manifestation* of the *spirit*, which

he

he hath given to *every* man to *profit* withall; unto which *every* man ought to *take* heed, and of which *he* will require an account. And *this* being ſo, (and ſo it is;) how then comes *man*, and with what *arrogancy* of *ſpirit* to *his* Maker, to *preſcribe* to *another*, who ſtands in the *ſame* dependency on *God* for *inſtruction*, how to worſhip *him*?

Now then (to ſumme up *this* Particular) if the *way* of *man* be not in *himſelf*, nor in *him* that walketh (not of a *dead* man; for *he* that is *dead* walketh not) to direct *his* ſteps, (and *Jeremy* ſaith ſo.) And if by *no* means a *man* can *redeem his* Brother, nor give to *God* a *ranſome* for *him*; becauſe the *Redemption* of *their* ſoul is *precious*, and it *ceaſeth* for *ever* (*as* ſaith the *Pſalmiſt*.) And if the *ſoul* is a *ſpirit*, and *God* a *ſpirit*, and *Religion*, that reacheth the *ſoul of a ſpiritual* nature; and therefore the *Lord* muſt be worſhipped in *ſpirit* and in *truth*, (and *ſo* ſaith *Chriſt*,) and if the *Divel* cannot *compel* to *evil*, though *he* tempts, but *every* man when *he* is *tempted*, is *drawn* away of *his* own luſts, and *enticed* (*as* James *ſpeaketh*,) and if *compulſion* can extend onely to that which is of *its* own nature, and *no* further. For, Naturam expellas furca licet uſq; recurrit, (*i.e.*) *Nature may be extended till it recoil, it cannot be forced beyond* (*as I* have *ſhewed*;) and if a *dead* Principle (as *all* force is) cannot *convert* to a *living* thing (as *I* have ſaid;) and if *Conſcience* cannot be *reached* by *force*, becauſe *force* is not of the *nature* of *conſcience*; and *things* cannot *reach* where *they* are not of the *ſame* nature (*as* is *made* to *appear*.) And if *compulſion* is *contrary* to the *very* nature of *conſcience*, which is to be *perſwaded* not to be *compelled* (*as* is *abundantly proved*,) It muſt needs follow; That *no* man can *compel Conſcience*, or *Conſcience* cannot be *compelled* by *man* as to the *worſhip* of *God*; or, *that* in *man*, whereby or in which *God* is worſhipped cannot be *compelled*. *It* cannot, that is, *it* ought not. *It* cannot, that is, *it* may not; *It* cannot, that is, *it* is out of the *power* of *man*, by all that *he* can doe to *compel* it. And *ſo*, what doth *man* when *he* ſeeks to *compel* to the *worſhip* of *God*, but *force* nature, and by *contrary* Elements ſeek to *convert each* into the *other*, as *Fire* into and by *Water*, and *water* into and by *fire*; for aſſoon may that be done by the *contrary* Elements of *either*; as to *force* Conſcience, or to *direct* the *mind* of *man*, which is *ſpiritual*, in the *worſhip* of *God*, by *weapons* that are *carnal*, or by *things* that are *periſhing* that which is *eternal*, or by *mortal* things the *Immortal* Soul, which nothing but *God* can *reach* or *ſatisfie*.

Beſides,

Besides, *Religion* is a *Thing* in the *mind*, and the *mind* is a *spirit*, which the *body* cannot *reach* nor *touch*; nor *any* thing that is of a *corporeal* nature, or, that *tasteth* of *man*. A *mans* body may be ground into a *Thousand* Pieces (as *I* may *so say*, and yet *his* Mind may be *free* to *God*; and whilst the *man* may *seem* otherwise for *fear* of *fortune*, and that *he* may have *ease* from *suffrings*: *his* heart may be *quite* contrary, and when *time* serves, *he* may manifest *it*. So *Hypocrites force* may *make* (as *I* have *said*) which is *double* iniquity. As is the saying of the *Ancient* —— Simulata sanctitas duplex iniquitas -- (i. e.) *Counterfeit holinesse* (a *religious* seeming to be *what* the *heart* is *not*) is *double* iniquity -- *Iniquity* in *him* that is *compelled*; *iniquity* in *him* that *compels*. And *compel* to *blaspheme* it may (as *Paul* did, when *he* was in *that* state,) *yet* as to the *Law* blameleſſe, and *yet* without *law* as to *Christ*; for *he* persecuted *him*, when *he* was as to the *law* blameleſſe. *Who art thou Lord?* (said *he*) *I am Jesus whom thou persecutest*; when *he* struck *him* down in the *way*, and *those* that were with *him*, as *they* were riding with *Letters* to *Damascus* from the *High* Priest to persecute *all* that *he* found of *that* way, and to bring *them* bound to *Jerusalem* whether *men* or *women*, which *Letters he* desired, who made *havock* of the *Church*, *breathing* out *threatnings* and *slaughter* against the *Disciples* of the *Lord*, and *consenting* unto *Stephens* death, *standing* by and *holding* the *garments* of *them* that stoned *him*; *entring* into *every* house, and *halling* men and women, and *committing* them to *prison*; *And I punished them oft in every synagogue* (saith he *Acts* 26. 10, 11.) *and compelled them to blaspheme, and being exceeding mad against them, I persecuted them even to strange Cities, which thing I also did in Jerusalem, and many of the saints I did shut up in prison, having received Authority from the Chief Priests, and when they were put to death, I gave my Voice against them,*) but to *change* the *heart* it cannot; *It* is a *spirit*, which *nothing* but *that* which is *spirit* can *touch* or *reach*.

Now *bodily* exercise profiteth little; its the *spirit* that quickens, 1 *Tim.* 4. 8. *John* 6. 63. and the *spirit* it is that presents the *body*, a *living* sacrifice, *holy*, *acceptable* to *God*, which is the *reasonable* Service; which *conforms* not to *this* world, but *transforms* by the *renewing* of the *mind*, and *proves what* is that *good*, and *acceptable*, and *perfect* will of *God*. And *so* to present *their* bodies *Paul* beseecheth by the *mercies* of *God*, Rom. 12. 1, 2. And now then, *we* are *Ambassadors* for *Christ*, as though *God* did beseech *you* by us; *we* pray

you

you in *Christs* stead to be reconciled to *God*, 2 Cor. 5.20. And *all* things are of *God*, who hath *reconciled us* unto *himself*, and hath given to *us* the *ministery* of *reconciliation*; to wit, that *God* was in *Christ reconciling* the *world* unto *himself*; not *imputing their* Trespasses unto *them*, and hath *committed* to *us*, the *word* of *Reconciliation*, ver. 18. 19. And, therefore, *behold, I* will *allure* her, and *bring* her into the *wilderneſſe*, and ſpeak *comfortably* unto her; and *I* will give *her her* Vineyards from thence, and the *Valley* of *Achor* ſhall be a *door* of *Hope*, and *ſhe* ſhall ſing there as in the *dayes* of *her* youth, and as in the *dayes* when *ſhe* came out of the *Land* of *Egypt*, Hoſ. 2. 14, 15. And *I* drew *them* with the *cords* of *man*, with *bands* of *love*, and *I* was to *them*, as *they* that take off the *yoke* on *their* jaws, and *I* laid meat before *them*, Hoſ. 11. 4. and ô *Jeruſalem* wilt *thou* not be made clean? when will it *once* be? *Jer.* 13. 27. Thus much of *Religion*, and of *this* firſt Particular wherefore *Conſcience* cannot be *compelled* in the *exercise* of *Religion*.

Secondly, It follows, *That the Lord alone is* LORD *of Conſcience.*

For, *Firſt*, *He* alone it is to whom *every* knee muſt bow, and tongue confeſs, of *things* in *Heaven*, and *things* in *Earth*, and *things* under the *Earth*, Phil. 2. 10. 11. and if it be to *him* that *every* knee muſt *bow*, and *tongue* confeſſe; then to *this* Impoſition, and to *that*, to this *man*, or to *that*, in *this* worſhip or *that*, *no* bowing, *no* confeſſing; and the *Lord* hath *ſworn it. I have ſworn by my ſelf (ſaith the Lord*, Iſa. 45. 23.) *the Word is gone forth of my mouth in righteouſneſs, and ſhall not return, That unto me every knee ſhall bow; every tongue ſhall confeſs.* And, *Why doſt thou judge thy Brother? Or, why doſt thou ſet at nought thy brother? we ſhall all ſtand before the Judgement Seat of Chriſt; For it is written; As I live ſaith the Lord, Every knee ſhall bow to me, and every tongue ſhall confeſs to God: ſo then, every one of us ſhall give an account of himſelf to God. Let us not therefore judge one another any more, but judge this rather, that no man put a ſtumbling* BLOCK *before his Brother; Or, occaſion to fall in his Brothers way*, Rom. 14. 10, 11, 12, 13.

Secondly, By *him* it is that *Kings* reign, and *Princes* decree juſtice, *Prov.* 8. 15. Therefore *they* muſt not *think* to *decree* juſtice to *him*, or think to make *him* to Reign. *They* muſt obſerve *their* Place, and keep *their* Station, leſt *he* daſh *them* to pieces. *Serve the Lord with fear, and rejoyce with trembling; kiſs the Son leſt he*

be

be angry, and ye perish from the way when his wrath is kindled but a little: blessed are all they that put their trust in him. Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a Rod of Iron: thou shalt dash them in pieces like a potters Vessel. Be wise therefore O ye Kings, be ye instructed ye Judges of the Earth, saith the *Lord* to and of *his* Son, and to the *Kings* and *Judges* of the *Earth*, *Psal.* 2. 9. to the 14.

If *Uzzah* touch the *Ark* to take hold of it though it *shook* by reason of the Oxen, he dies for it. And *he died there for his error by the Ark of God. For, the anger of the Lord was kindled against Uzzah, and God smote him there: and* David *was afraid of the Lord that day; and said, How shall the Ark of the Lord come to me? and he was displeased because the Lord had made a breach upon Uzzah; and he called the name of the place* Perez Uzzah *unto this day. And he would not remove the Ark of the Lord to him in the City of David, but he carried it aside into the house of Obed Edom the Gittite,* 2 Sam. 6. 6. to the 12.

If the *Bethshemites* do but *look* into the *Ark* (into which they should not) when *it* was brought back by the *Lords* of the *Philistims*, who kept it *long* in Captivity, *they* are slain *Fifty thousand, and threescore, and ten men*, whom the *Lord* slew but for *looking* thereinto; (who should not *so* have done) though *they* were glad to see *it*, and ran to *it* when *they* saw it brought back, as *they* were reaping; and had *offred* Offrings, and *sacrifices* that day unto the *Lord*, and though the *Levites* were with *them*, *that* would not serve to excuse *them*. And the people *lamented*, because the *Lord* had smitten *many* of *the* people with a *great* slaughter. *And the men of* Beththemesh *said*, *Who is able to stand before the holy Lord God? and to whom shall he go up from us?* 1 Sam. 6. 15. to *the* 21.

If *Saul* offer a *burnt* Offring, and stay not for *Samuel* to *offer*, the *Prophet* of the *Lord*; for whom *he* should have stay'd (here *he* was tryed,) though *Samuell* tarried *longer* then the *dayes* appointed, and the *people* were scattered from *him*, and the *Philistims* Army were encampt against *him*; *He doth foolishly*, and *Samuel* tells *him* so; *Thou hast done foolishly* (said *he* to *Saul*) *Thou hast not kept the Commandment of the Lord which he commanded thee. For, now, would the Lord have established thy Kingdome upon Israel for ever; but now thy Kingdome shall not continue. The Lord hath chosen him*

a man

a man after his own heart: and the Lord hath commanded him to be a Captain over his people, because thou hast not kept what the LORD commanded thee, 1 Sam. 13. 13, 14. So he lost his Kingdome.

If *Uzziah* take upon *him* to burn Incense upon the *Altar* of *Incense*, which was *only* for the *Priests* to doe; *he* is withstood by *Azariah* the *Priest*, and *fourscore* Priests of the Lord which were *Valiant* Men. And *they* said unto the *King*, *It appertaineth not unto thee Uzziah to offer Incense unto the Lord, but to the Priests the sons of Aaron, that are consecrated to burn Incense. Go out of the Sanctuary for thou hast trespassed; neither shall it be for thine Honour before the Lord God. And Uzziah was wroth, and had a Censer in his hand to burn Incense; and whilst he was wroth with the Priests, the Leprosie even rose up in his Forehead, before the Priests in the House of the Lord, from besides the Incense Altar. And Azariah the chief Priest, and all the Priests looked upon him, and behold he was Leprous in his Forehead, and they thrust him out from thence; yea, himself hasted to go out because the Lord had smitten him; and Uzziah was a Leper to the day of his death*, 2 Chron, 26. 16. to the 22.

And if *Jeroboam* set up the *Calves* at *Dan*, and at *Bethel*, which were *other* things, and *other* places then the Lord had appointed by and in which to be worshipped who had commanded that at *Jerusalem* only, and on the *Altar* there *they* should offer to *him*, and that *they* should not make to *themselves* any *graven* Image; nor the *likenesse* of any thing in the *Heaven above*, or the *Earth beneath*. Or the *water under* the *Earth*. *Thou* shalt not *bow* down to *them*, nor *worship them*; I *am* the Lord, Exod. 20. *He* sins, and is said to make *Israel* to *sin*, 1 Kings 14. 16. For, *Thou* shalt worship the Lord thy *God*, and *him* only shalt *thou* serve. Said *Christ* to the *Divel* when *he* took *him* into an *exceeding* high Mountain, and shewed *him all* the *Kingdoms* of the *world*, and the *glory* of *them*; and said unto *him*; *All these things will I give thee if thou wilt fall down, and worship me*, Matth. 4. 10, 89. And *confounded be all they that serve graven Images, that boast themselves of Idols*; *Worship him all ye Gods*, Psal. 97. 7. For the Lord *our* God is *One* Lord. *Hear O Israel the Lord our God is one Lord*; *and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might: him shall ye fear, and him shall ye worship, and to him shall ye doe sacrifice*, Deut. 6. 4, 5. 2 Kings 17, 36. And *they* that did not *this*, sacrificed to *Divels* not to *God*; to the *work* of *their* hands,

to *wood*, and to *ſtone*, to *ſilver*, and to *gold*, *they have mouths but they ſpeak not*; *Eyes have they but they ſee not*; *they have Ears but they hear not*; *Noſes have they but they ſmell not*: *they that make them are like unto them, and ſo is every one that truſteth in them*, Pſal. 11. 5. 4. to the 9. And, *I am the Lord, that is my Name, and my glory will not I give unto another.* Neither *my praiſe to graven Images*, Iſa. 42. 8.

Now *theſe* things; *viz.* The *Ark*, and the *Offring*, and the *Prophet*, and the *Prieſt*, and the *Altar*, and *Jeruſalem*; and *that* whole *Body* of *Worſhip*, *Prieſts*, and *Sacrifices*, figured forth, and were *Types* of *him* who was to come; *Chriſt Jeſus* who is come. Who *is a Prieſt* for *ever* after the *order* of *Melchiſedeck*; the *miniſter* of the *ſanctuary* and of the *true* Tabernacle which *God* pitched and not *Man*, Heb. 8. 2. The *Altar* of which *they* have no *Right* to *eat* which ſerve the *Tabernacle*, Heb. 13. 10. The *Prophet* of which *Moſes* truly ſaid unto the *Fathers*, A *Prophet* ſhall the *Lord* your *God* raiſe up unto *you* of *your* Brethren like unto *me*, *him* ſhall *you* hear in *all* things *he* ſhall ſay unto *you*; and it ſhall come to paſs, that *every* Soul that will not hear that *Prophet* ſhall be deſtroyed from amongſt the people, *Acts* 3. 23. Who is *King* of *Kings*, and *Lord* of *Lords*, Rev. 19. 16. The *Head* of the *Church* which is *his* body, the *fulneſs* of *him* that filleth *all* in *all*, Col. 1. 18. Epheſ. 1. 22. 23. 1 Theſ. 3. 1. *living* ſtones built upon the *living* Foundation, which *remaineth* for *ever*, 1 Pet. 2. 4, 5. who is the *onely* Law giver who is able to *ſave*, and able to *deſtroy*, Jam. 4. 22. Whom the *Lord* hath ſet upon *his* holy hill of *Sion*, Iſa. 26. on whoſe *ſhoulders* the *Government* lies, *Iſa.* 9. 6. who is *King* of *Righteouſneſſe* and *King* of *Peace*, Heb. 2. 7. who *only* hath immortality dwelling in the *light*, which *no* Man can approach unto; whom *no* Man hath ſeen, or can ſee, to whom be *honour* and *power* everlaſting, *Amen*, 1 Tim. 1. 16. By *him* therefore let *us* offer the *ſacrifice* of *praiſe* to *God* continually, that is, the *fruit* of *our* lips, giving thanks to *his* Name, *Heb.* 13. 15. who is the *judge* of the *quick* and the *dead*, 2 Tim. 4. 1. who ſhall *judge* the *Quick* and the *Dead* at *his* Appearing and Coming, 1 Pet 4. 5.

Thirdly, *He* is the *King* Immortal, and *no* other; therefore *none* but *he* is *Lord* of *Conſcience*, which is *Immortal*, John in *his* Revelations ſaw *this*; *The four and twenty Elders* (ſaith *he*) *fell down before him who ſate on the Throne, and worſhipped him who lives for ever and ever, and caſt their Crowns before the Throne, ſaying,*

Thou

Thou art worthy, O Lord, to receive glory, and Honour, and power; for thou haſt created all things, and for thy pleaſure they were and are created: and he ſaw the Heavens opened, and behold a white horſe; and he that ſate upon him was called Faithful and true, and in Righteouſneſſe he doth judge, and make war, his eyes were as a flame of fire, and on his Head were many Crowns; and he had a name written which no man knew but himſelf, and he was cloathed in a Veſture dipt in blood; and his name is called the Word of God; and the Armies which were in Heaven followed him on white horſes, cloathed with fine linnen white and clean. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the Nations; and he ſhall rule them with a Rod of Iron, and he treadeth the Wine-preſſe of the fierceneſſe of the wrath of God Almighty. And he hath on his Veſture, and his thigh, a Name written, King of Kings, and Lord of Lords, Rev. 4 10, 11, 19. 11. to the 16. Therefore it is ſaid, *who only hath Immortality,* 1 Tim. 6. 16. The *King Immortal,* 1 Tim. 1. 17.

Now *Kings* are *mortal,* and *their* Crowns are *mortal*; Surely *men* of *low* degree are *Vanity*; and *men* of *high* degree are a *lye*; to be laid in the ballance *they* are altogether *lighter* then Vanity. Put not *your* truſt in *Princes*; nor in the *Son* of *Man* in whom is *no* help; *his* breath goeth forth, *he* returneth to *his* earth. In that *very* day *his* thoughts periſh, Ceaſe *ye* from man whoſe breath is in *his* noſtrils; for wherein is *he* to be accounted of? *Iſa.* 2. 22. *Pſal.* 146. 4. 62, 9. How dares then *Man* whoſe breath is in *his* Noſtrils: in whom [is no] help whoſe breath goeth forth, who returns unto *his* Duſt, who is a *Lye*, and in the Ballance is altogether *lighter* then Vanity; who is born as the wild Aſſes Colt, who being in *Honor*, and underſtandeth not, is as the Beaſt that periſheth, *preſcribe* to *Conſcience* which is *Immortal*, the *dominion* of *him* who is *Immortal*, as to the *worſhip* of *God*; or as to the *things* in which *he* will be worſhipped?

Nebuchadnezzar knew the *price* of ſetting up an *Image* in the plain of *Dura* in the Province of *Babylon*, and requiring *all* to fall down and worſhip it, and caſting the *three* Children into the *fiery* Furnace, heat *ſeven* times hotter, becauſe *they* would not ſerve *his* Gods, nor worſhip the *Golden* Image which *he* had ſet up; *Be it known unto thee, O King* (ſaid *they*,) *we will not ſerve thy Gods, nor worſhip the golden Image which thou haſt ſet up, O Nebuchadnezzar! we are not careful to anſwer thee in this matter: If it be ſo, our God whom we ſerve is able to deliver us from the burning fiery Furnace,*

and he will deliver us out of thy hand O King. But if not, be it known unto the, &c. I say *he* knew the *price* of *this*, and of *strutting* in the *Pallace* of the *King* of *Babylon*, and saying, *Is not this great Babyon which I have built for the House of the Kingdome by the might of my power, and for the Honour of my Majesty*; when *whi'e the Word was in his mouth, there fell a Voice from Heaven, saying, O King* Nebuchadnezzar, , *to thee it is spoken, The Kingdome is departed from thee, and they shall drive thee from Men, and thy dwelling shall be with the beasts of the Field*; *they shall make thee to eat grass as Oxen, and seven times shall pass over thee, untill thou know that the most High ruleth in the Kingdome of men, and giveth it to whomsoever he will*, Dan. ch. p. 3. 4.

Belshazzar his Son *felt* the *Cost* of *drinking* Wine in the *Golden Vessels* of the *Temple* of the *House* of *God* which was at *Jerusalem* before *his* Princes, *his* Wives and *his* Concubines; *He* and *his* Princes, and *his* Wives, and *his* Concubines, and praising the *Gods* of *gold*, and of *silver*, and of *brass*, of *iron*, of *wood*, and of *stone*, at *his* great Feast which *he* had made to a *Thousand* of *his* Lords; *drinking Wine before a Thousand*, when, *in the same hour came forth fingers of a mans hand, and wrote over against the Candlestick upon the plaister of the Wall of the Kings Pallace, Mene, Mene, Tekell Upharsin*; *and the King saw the part of the Hand that wrote: then the Kings countenance was changed, and his thoughts troubled him*; *so that the joynts of his loyns were loosened, and his knees smote one against another*; and when *in that night he was slain, and* Darius *the Median took the Kingdome*, Dan. chap. 5.

And *all* the *Presidents* of the *Kingdome*, the *Governours*, and the *Princes*, the *Counsellors*, and the *Captains*, *understood* what it was to seek occasion against *Daniell*, as to the *law* of *his God*, when *they* could otherwise find *no* fault in *him*, and to get *Darius* to sign a Writing and Decree according to the *laws* of the *Medes* and *Persians* which altereth not, That *whosoever shall ask a petition of any God or Man for Thirty days, saving of thee O King, He shall be cast into the* Den *of Lyons*. When the *Lyons* had the *Mastery* of *them* that accused *Daniel* for *praying* three times a *day* to the *Lord* with *his* Window *open* to *Jerusalem*; *And* of *their* Children, and *their* Wives, and *brake* all *their* bones in *pieces*, or ever *they* came at the *bottom* of the DEN; and when the very same Lyons had *their* mouths shut by the *Angell*, which the *Lord* sent; so *they* did him *no* hurt who prayed to the *Lord*, notwithstanding the *Kings* Decree,

as

as *Daniel* told *King Darius* when *he* arose *very* early in the morning and went in haſt to the *Den* of *Lyons*; and when *he* came to the *Den* cryed with a *lamentable* Voice unto *Daniel*, and the *King* ſpake, and ſaid unto *Daniel*; *O* Daniel, *ſervant of the living God, is the God whom thou ſerveſt able continually to deliver thee from the* Lyons? Dan. 6.

And *Haman*, and *his* Sons, and the *reſt* of the *Enemies* of the *Jews*, whom *Haman* ſought to *cut* off, and a *day* was ſet, and the *Poſts* were ſent throughout the *one* hundred and twenty *ſeven* Provinces of *Babylon*; with *Letters* in the *Name* of *King Ahazuerus*, and Sealed with *his* Ring unto the *Kings* Lieutenants, and to the *Governours* that were over *every* Province, and to the *Rulers* of *every* people of *every* Province, and to *every* people after *their* Language, written by the *Kings* Scribes, according to *all* that *Haman* commanded; *To deſtroy, and to kill, and to cauſe to periſh, all Jewes both young and old, little children, and women in one day, and to take the ſpoil of them for a Prey*; Becauſe *Mordecai* the *Jew* would not bow to *him* in the *Gate*; I ſay, *Haman*, and *his* Sons, and the *reſt* of the *Enemies* of the *Jews* came to *feel* the *Reward* of *their* own work, when *he* and *his* Sons were *hanged* on the *Gallowes he* had made for *Mordecai*; and *they all* were *cut* off by the *hands* of the *Jews* whom *they* waited to *deſtroy*, and to lay *their* hands on the ſpoil, at the command of the *ſame* King *Ahaſuerus*. Heſt. the *whole* Book.

And the *Philiſtims* and *their* Lords *paid* dear for keeping the *Ark* of *God* in *Captivity*, and ſetting *it* before *their* Idol *Dagon* in *his* Temple; when *he* ſmote *them* with *Emerods* in *their* Secret parts, and *his* hand was heavy upon *them*, and *he* deſtroyed *them*, until *they* ſent the *Ark* of *God* back *again* to *its* own Place. *The Ark* of the *God* of *Iſrael* ſhall not abide with *us* (ſaid the *men* of *Aſhdod*, and the *coaſts* thereof) for *his* hand is ſore upon *us*, and *Dagon our* God; For *Dagon* fell down before *it*; and being ſet up again, *it* fell the *ſecond* time with *its* face to the *ground*, and *its* head, and both the *palms* of *his* hands were *cut* off upon the *Threſhold*, and onely the *ſtump* of *Dagon* was left to *him*; therefore neither the *Prieſts* of *Dagon* nor *any* that come into *Dagons* Houſe tread on the *Threſhold* of *Dagon* in *Aſhdod* unto *this* day. What ſhall *we* doe with the *Ark* of the *God* of *Iſrael*, (ſaid *they* to the *Lords* of the *Philiſtims*, whom *they* had ſent for and gathered together when *they* ſaw it was ſo, when *they* ſaw they were ſmitten with *Emerods*, and the coaſts thereof.) Let the *Ark* of the *God* of *Iſrael* be carried about to *Gath*, anſwered

they

they; and *they* carried the *Ark* of the *God* of *Israel* about thither. And the *hand* of the *Lord* was against *that* City with a *very* great destruction, and *he* smote the *men* of the *City* both *small* and *great*, and *they* had *Emerods* in *their* secret parts; therefore *they* sent it to *Ekron*: as it came to *Ekron*, the *Ekronies* cryed out, saying, *They have brought about the Ark of the God of Israel to us, to slay us, and our people.* So *they* sent, and gathered together *all* the Lords of the Philistims, and said, *Send away the Ark of the God of Israel, and let it go again to its own place, that it slay us not, and our people; for there was a deadly destruction throughout all that City, the hand of God was very heavy there; and the men that died not were smitten with the Emerods, and the cry of the City went up to Heaven*, 1 Sam. 5. 6. chap.

And when *Gog* and *magog* shall gather together in *battle* against the *beloved* City, the Number of whom is as the *sand* of the *sea*, coming upon the *bredth* of the *Earth*, and *compassing* the *Camp* of the *saints* about, and the *beloved* City, *Fire* shall come down from *God* out of *Heaven*, and *devour them*; and the *Divel* that deceives *them*, shall be cast into the *lake* of *fire* and *brimstone*, where the *beast* and the *False prophet* are, and shall be tormented *day* and *night* for *ever* and *ever*, Rev. 20. 8, 9, 10.

And when the *beast* and the *Kings* of the *Earth*, and *their* Armies shall gather together to make War against *him* that sits on the *white* Horse, and against *his* Army; the *beast* shall be taken, and with *him* the *False* Prophet that wrought *Miracles* before *him*, with which *he* deceives *them*, who have the *mark* of the *beast*, and *them* that worship *his* Image; these both shall be *cast* alive into the *lake* of *fire* burning with Brimstone. And the *Remnant* shall be slain with the *sword* of *him* that sits on the *Horse*, which *sword* proceedeth out of *his* mouth, and *all the* fowls shall be *filled* with *their* flesh, even with the *flesh* of *Kings*, and the *flesh* of *Captains*, and the *flesh* of *mighty* Men, and the *flesh* of *Horses*, and of *them* that sit on *them*, and the *flesh* of *all* Men both *free* and *bond*, both *small* and *great*, Revel. 19. 17, 18. And the *day* of *God* shall stand over *them all* for *ever* and *ever*; even *his* Kingdome which is an *Everlasting* Kingdom, and *his* Dominion which shall *never* have end.

Fourthly, Of *him* are *All* things. And if *all* things are of *him*, then *surely* Conscience, which is the *witness* of *him*, and which receives *him*; the *Capacity* (if *I* may so say) in the *Creature* to retain *him*, which is of *him*, and from *him*: by which *he* will judge the

world

world in *Righteousnesse*. For, that which may be known of *God* is manifest in *them* (said *Paul* to the *Romans*) for *God* hath shewn it unto *them*. For, the *invisible* things of *him* are clearly seen being understood by the *things* that are *made*, even *his* Eternal Power and *Godhead*, so that *they* are without excuse; and even as *they* did not like to retain him in *their* knowledge, *God* gave them over to a *Reprobate* mind to doe *those* things that are not Convenient, and so were filled with *all unrighteousnes, fornication, wickednes, covetousnes, maliciousnesse, envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despightful, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgements of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that doe them*, Rom. 1. 19. to the 33.

Hence it comes to passe that when *he* comes to judgement *every* mouth shall be stopped, and *every* tongue shall confesse to the *Lord* that *his* judgements are *just*. *Against thee, against thee only have I sinned, and done this evil in thy sight that thou maist be justified, when thou speakest, and clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest Truth in the inward parts, and in the hidden part thou shalt make me to know wisdome. Purge me with Hisope, and I shall be clean, wash me, and I shall be whiter then snow: make me to hear joy and gladnes, that the bones that thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart O God, and renew a right spirit within me. Cast me not away from thy presence, nor take thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me by thy free spirit; Then will I teach transgressors thy wayes, and sinners shall be converted unto thee*, prayed *David* the *King*, Psal. 51. 4. to the 15. And the *Holy* men of *God* in *all* Ages have bowed unto *him*. *Whom though I were righteous* (saith *Job*) *yet would I not answer, but I would make my supplication to my Judge*, Job. 9. 15. And this *they* did, because *they* were of *him*, and owed *all* unto *him*, and *he* is *Lord* of *all*, and *Head* over *all*, to whom *all* must account for the *deeds they* have done in the *body*, whether *good* or *evil*. And if to *him they* must bow; and if to *him they* must account, for *all* things done in the *Body*, whether *good*, or whether evil; then *he* alone must be minded as *Lord* of *Conscience* of whom it is, which makes up the account for *him* that *his* judgement is *just*.

To

To Conclude *this* Paricular; Ceaſe *ye* Potſheards of the *Earth*; *ye* heaps of *duſt*, who are as a *thing* of *nought*, to *preſcribe* to *Conſcience*, the *dominion* of *God*, leſt *he* daſh you *to* pieces, and *your* pomp periſh, and *ye* deſcend into the *pit*, out of which *you* cannot come. It is the *Word* of the *Lord* to *you* All, who will *ſhortly* viſit *you*, and turn *your* glory into *ſhame*, and *your* jollity into *mourning*, and *your* ſinging into *howling*, and *your* Dance into *wailing*, and *your comelineſſe* into *Aſhes*, and *your* ſtrength into *duſt*, and lead *you* into *Captivity*, by that which *ye* have led into *Captivity*, and will *kill ye* by the *Sword*, who have *killed* with the *Sword*, even by the *Sword* which proceeded out of the *mouth* of *him* who ſits on the *white* horſe, who *rides* on and *proſpers*, who is *girt* with *ſtrength* unto the *battle*, who is *King* of *Kings*, and *Lord* of *Lords*, whoſe *dominion* is an *Everlaſting* Dominion, and *his* Kingdome that which ſhall *never* have end. To whom be *glory*, and *praiſe*, and *power* Everlaſting. Who is *ariſing*, and will *ariſe* over *you* all, and cover *you* all, whoſe *dominion* is from Sea to Sea, and *his* Rule unto the *ends* of the Earth, who hath been trying *you* long, and will yet try you, to let *you* ſee what *you* would doe to *him*, to *Conſcience*, the *dominion* of *him*, and to what height *ye* will come, and will let *ye* come to as *great* a *height* as may *be*, and to boaſt it *over* all, as if the *thing* could not be *taken* out of the *power* of *your* hands, Then ſhall *God* cut *ye* down, and *ye* ſhall be tumbled in the *pit*, the *Lord* hath *ſpoken* it. And that which *ye* would *keep* under and in order thereunto, make *thoſe* to ſuffer in whom it is, and who are *faithful* thereunto, *moſt* inhumanely to *ſuffer*, ſhall reign *over* all for *ever* and *ever*. The *juſt* ſhall have *dominion* over *ye* all in the *morning*, whoſe *hour* is come to be *tryed* by *you*; whom *ye* ſhall have *Liberty* to *try*, who ſhall *abide* the *tryal*, and *endure* whatſoever *ye* ſhall have *power* to doe unto *them*, and *leave* from *above*, *meek* and *patient*, and ſhall *overcome* by *ſuffrings* even by the *blood* of the *Lamb*, which is *patient* and *meek*, which *ye* ſhall *ſhed*, and which ſhall *cry* from the *ground*, and the *Lord* will hear *it*, and plead *its* Cauſe, and *raiſe* in *you* a *worm* that ſhall *never* die, and a *fire* that ſhall *never* go out; ſo that from *his* face *ye* ſhall *ſeek* to *flie*, but *ye* ſhall not be *hid*. A *fire unblown* ſhall conſume *you*: the *thing* ſhall be in *you*, whither ſhall *I* go from *thy* ſpirit, or whither ſhall *I* flie from *thy* preſence? If *I* aſcend up into *Heaven*, *thou* art there, If *I* make *my* bed in *Hell*, behold *thou* art there alſo, If *I* take the *wings* of the *morning*, and *dwell* in the *uttermoſt* parts of the *ſea*, even there ſhall *thine* hand lead *me*,

and

and *thy* right hand ſhall hold *me*, Pſal. 139.7,8,9,10. And the *time* is *neer*; the *Lord* hath *ſpoken* it, that he will *fulfil* it.

There ſhall not need *Armies* to pull *ye* down; nor *ſword*, nor *ſpear*; for, a *ſword* ſhall be in *your* own bowels, and a *fire* in *your* own *fleſh*, which ſhall *burn* all the *day* long, and *your* torment ſhall ariſe out of *your* ſelves, there ſhall not need *impleading*, or *witneſſes*, *ye* ſhall *implead your* ſelves, *and witneſſe* againſt *your* ſelves, and *your* Executioner ſhall be *your* Guilt; and as *Armies* ſhall come upon *you*, and compaſs *ye* about, and *ye* ſhall fall by the hand of *him* whom *ye* have ſought to *keep* under, whom *ye* have perſecuted, who is *Lord* and *King*.

And though *ye* may think *this* ſtrange, and becauſe *men* have *yet* ſeldom felt in *this* world, the *power* of *his* wrath (which according as a *man* feareth *ſo* it is) and ſo the *Lord* hath been forgotten, and *his* fear caſt aſide, through the *wrong* uſe made of the *Lords* forbearance by the *Enemy*, whoſe *long-ſuffring* ſhould have *led* unto *Repentance*; yet the *things* are *true*, and a *new* thing will the *Lord* doe in the *Earth*, at which *all* Nations ſhall *tremble*, and the *Iſles* ſhall be *afraid*, and the *knees* of *all* ſhall *wax* feeble, and *ſmite* one againſt another, and *your* hands ſhall be *weak*, and *your* heart *faint*, and *no* ſpirit ſhall be *left* in *you*, and *ye* ſhall be *horriblie* afraid; *fear* ſhall compaſſe *ye* round about, and the *pit* ſhall *overtake you*, and the *ſnare* ſhall *come* upon *you*. And this *I* am moved of the *Lord* to write to you *all* who ſhall *riſe* up againſt *him* who is *King* of *Kings* and *Lord* of *Lords*, and who oppoſe *his* Soveraignty, who is *Lord* of *All*; and *ye* ſhall know what *ye* have been *doing*, and the *work* of *your* hands ſhall be given *you*. And the *time* is *neer* wherein *theſe* things ſhall be *fulfilled*; and as *certainly* ſhall *theſe* things be as *ye* ſhall *doe* the things; and aſſuredly ſhall *they come* to paſs, as *you* ſhall *compaſs* the *thing*. And the *Lord God* ſhall *thunder* upon *you*, and break *you* down with the *Arm* of *his* power, and *you* ſhall *feel* the *lighting* down of *his* Arm, *his* Soveraignty, and Power, and be made *ſubject* unto *it*. Ye duſt of the *Earth*, *ye* potſherds *ye* pieces of *Clay*, whom *he* will tread under *his* feet as the *mire* in the *ſtreets*, in the *day* that *he* ſhall exerciſe *his* Dominion over *you* all, which is an *everlaſting* Dominion, and *ſway his* Scepter which is for ever and ever. And *this* the *Lord* hath *ſpoken*, before whom are *all your* waies and the *thoughts* of *your* heart, who knoweth the *ſecrets* of *your* heart, and the *bottome* of *your* thoughts, and what *ye* will doe againſt *his* people, and *his* Son, and *his* Dominion, and telleth *you* beforehand, and what ſhall *aſſuredly* come upon *you* if *you* doe *theſe*

things, and *wrong* the *innocent*. The *Lord* my *God* shall come, and all *his* Saints with *thee*, a devouring *fire* shall go before *him*, and it shall be *very* tempestuons round about *him*: *He* shall *call* to the *Heavens* from *above*,, and to the *Earth*, that *he* may judge *his* people, and the *Heavens* shall declare *his* Righteousnes, for *God* is *Judge* himself. *Selah.*

Be *wise* therefore O *ye* Kings, Be *ye* instructed O *ye Judges* of the *Earth*. *Kiss* the *Son* lest *he* be Angry, and *ye* perish from the *way*; If *his* wrath be kindled, yea but a little, Blessed are all *they* that put *their* trust in *him*. For, *God* standeth in the *Congregation* of the *Mightie*; *he* judgeth among the *Gods*. How long will *ye* judge unjustly, and accept the *persons* of the *wicked*. Selah. *Defend* the *poor* and *Fatherlesse*, *do* justice to the *afflicted* and *needy*, *Deliver* the *poor* and *needy*; *rid them* out of the *hand* of the *wicked*; *They* know not, neither will *they* understand; *they* walk on in *darknesse*; *All* the *Foundations* of the *Earth* are out of *course*. *I* have said *ye* are *gods*, and all of *you* are the *children* of the *most* High; But *ye* shall *die* like *men*, and *fall* like *one* of the *Princes*. Arise, O *God*, *judge* the *Earth*, for *thou* shalt Inherit *all* Nations, *Psal.* 82. And so *I* am clear of *your* blood, and of what shall come upon *you*, if *ye* turn against the *innocent*, and *impose* upon *Conscience*, the *dominion* of *him* who is *Lord* of *all*. For, of the *Lord God* of *Heaven* and *Earth*, *I* say again am *I* moved to write *these* things to *you*, who *knoweth* what is *neer*, and *if ye* shall not take *warning*, *your* blood will be upon *your* own heads, *I* am clear. And *this* know *assuredlie* from the *Lord*, whose *Word* it is, That *your* destruction will come as a *whirlewind*, and *your* calamity as a *fire* that burneth, who take not *warning*. For, the *Lord* is come to set up *his* own Kingdome, which is for *ever* and *ever*, and *his* dominion which shall *never* have end, and *all* the *Nations* of the *people* that will not serve *it*, shall be *broken* to *pieces*; yea *those* Nations shall *utterlie* perish, and the plant of *his* Renown shall Reign *over* all for *ever* and *ever*; the *mouth* of the *Lord* of *Hosts* hath spoken *it*, who *also* will doe *it*, and the *time* is *neer*. But *first* the *measure* of the *suffrings* of *his* seed must be *fulfilled*; which now, *hasteth*, and will *come* on apace, till it be *up*; then shall *that* reign *over* all, which hath *suffred* for *ever* and *ever*, the *Lord* hath *spoken* it. And *I* am *pressed* in *spirit*, in *bowels* of *love*, and *tears* of *compassion* to tell *you* so; that *destruction* may not come upon *you* from the *hand* of the *Lord*, or upon *any* of *you*, but *salvation*, and *that* of *God*. The *Lord God eternal*, open *your* eyes that *ye* may see the *Rock* of *Ages*, and keep *your* feet from

striking

striking on it, that *ye* be not *split* in *pieces*; It's *my* love (I *say* again) that *presseth me thus* to speak, who would have *none* of *you* to *perish*, but that *all* of *you* might have *everlasting* life. For, *this* I know that *ye* have need of the *Lord*, and of *his* mercy, in whom is *your* breath, who hath delivered *you*, and a *sad* thing *it* will be for *you* (should it be *so*, which *I* desire may not be, and therefore do *I* write) to find *him*, who should be minded by *you* to be *your* friend, or *you* are *undone*, to be *your* Judge in *time* of *need*; and how can *ye* otherwise expect it, if *ye* turn against *his* people, and *slay* the *innocent*, and intrench upon *his* Dominion who *lives* for *ever*.

And *thus* have *I* powred forth the *bosome* of *my* love to *you*, which shall not be in Vain in the *day* of the *Lord*, if it should not be received by *you*. For, then it will be a *witnesse* for the *Lord*, that *he* sought *your* good, (for *he* stirs in *me*, and of *him* this is) and *ye* would not. And *my* love shall return into *my* own bosome, and be a *Reward* upon *my* head from the *Lord* in *that day*, when *he* shall judge *every* man according to *his* works; Who is *witnesse* that in *sincerity* of *heart*, and *tender bowels* of *love*, and in *his* fear *I* have wrote to *you*: and this let *me* further say unto *you*, and *bear* with *me*; for it is in *love*; That *you* shall *see* the *thing* that is *so* much *despised* and *hated* to be *Lord* and *King*, and that there is *salvation* in *no* other, nor *any* other Name given under *Heaven*, by which *we* can be saved, but by *him*; who is the *light* of the *world*, the *true light* that *lighteth every man that cometh into the world*. In whom is *life*, and the *light* of *men*, who was in the *world*, and the *world* was made by *him*, and the *world* knew *him* not; who came unto *his* own, and *his* own received him not, but *as* many as received *him* to *them* gave *he* power to become the *sons* of *God*, even to *as* many as believe in *his* Name, which were born not of *blood*, nor of the *will* of the *flesh*, nor of the *will* of *man*, but of *God*. The *same* is *he* that *Reproves*, the *same* is *he* that *makes* manifest: whatsoever maketh manifest is *light*, and *all* things that are *Reproved*, are *made* manifest by the *light*. Wherefore *he* saith, *Awake thou* that sleepest, and arise from the *dead*, and *Christ* shall give *thee* light, *Ephes.* 5. 13, 14. To *this* take heed, in *this* believe; obey *this*, so will *ye* become *children* of the *light* of the *day*, which *makes* manifest to *others* that *their* deeds are *evil*: and *so*, the *blessing* of *God* will be upon *you*, and *your* posterity for *ever*. The *salutation* of *my* love to *ye* all, at *this* time is *ended*.

Thirdly, It follows; *That all they that impose upon Conscience in matters of Religion, Doe* ——

First, *Intrench* upon *his* Dominion who is *Lord* of *Conscience*.

Secondly, *They* attempt that which *they* cannot Effect.

Thirdly, *They* set *themselves* up in the *Temple* of *God*, above *all* that is called *God*, or that is *worshipped*, which is the *Antichrist* Paul speaks of, 1 *Thes.* 2. 4.

Fourthly, *They* limit that which is *unlimitable* as to *man*, which nothing but the *witnesse* of *God* can limit, which is *unlimitable*.

Fifthly, *They* procure unto *themselves* the *wrath* of the *Lamb*: from *whose* wrath, the *Kings* of the *Earth*, and the *great* Men, and the *rich* Men, and the *chief* Captains, and the *mighty* Men, and *every* bond Man, and *every* free Man shall hide *themselves* in the *Dens*, and the *Rocks* of the *mountains*, and shall say to the *Rocks*, and to the *mountains* fall on *us*, and hide *us* from the *face* of *him* that sitteth on the *Throne*, and from the *wrath* of the *lamb*. For the *great* Day of *his* wrath is *come*, and who shall be *able* to stand, *Rev.*6.15.16,17.

Fourthly, It follows, *That to limit Conscience*, *is to limit the* Lord; because *he* is Lord of *Conscience*, and to *prescribe* to *Conscience* in *matters* of *Religion*, is to *limit* Conscience: For, *he* that puts the *bound* to a *thing*, *limits* the *thing*; and *he* that saith *this*, and *that* thou shalt doe, takes away the *liberty* of that, or of *him* to whom *he* speaks it; at least so far, as *his* power is to *his* Word, or according to the *intention* of the *thing*, though *he* cannot effect it; and so *he* sets, or the *thing* speaks it, (that is, *his* so attempting) a *bound* to the *thing*, and he that doth *so* takes upon *him* to be Lord of it, and of *that* which is Lord of the *thing*. That which *takes* upon it to *give* Rule to a *Thing*, *takes* upon it to *give* law to *that* which hath rule *over* the *thing*; and *he* that doth *so* claims the *Soveraignty* over that which is *Soveraign* of it. Now among *Men* this cannot be endured. *Aut* Cæsar, *aut nullus*, either *King or nothing*, said *Cæsar*, as *Histories* Report of *him*. And it is the *nature* of *every* thing that hath *Rule* to be *Absolute*; and indeed unlesse it be *Absolute*, it is not *Rule*. And where *any* Impositions are by *another* Power, there that which *Rules* casts it aside if *it* can, or seeks so to doe; and can *sooner* or *assoon* cease to be, as to submit thereunto; for the *very* submission thereunto *ceaseth* it, and *it* can be *no* longer called *power*, but that which is *over* it. And as *life* and *death* have *no* Interregnum's, or *Admittances* of *Competitorships*, but *one* stands in the *dissolution* of the *other*; so is *Power* and *Rule*. The *spirit* of *each* is *inconsistent* with the *other*, *destructive*, *incompatible*. Hence it comes to pass, that *all* the *Wars* are, and *confusions* in the *world*. The matter is who shall *Rule*? and *he* that *Rules* can't endure a *Competitor*;

and:

and *Seas* of *blood* have *Nations* ſwam in on *this* foot, and *inexpreſſible* ſuffrings have been undergone by the *Inhabitants* thereof; and the *Lord* hath ſuffred *it* to be for a *while* in *his* juſt judgement, either for the *determining* of *Right*, or to *puniſh* a *wicked* people; or for the *trial* of *his* own therein, that a *Teſtimony* may be born to *his* Truth, and *his* Name may be glorified. Now, is it *ſo* among *Men?* and are *theſe* things *dogmatick*, and of *peremptory* Aſſertion and *concluſion*, as *it* cannot be denied; then how dares *man* preſume *ſo* much as to think of *limiting* the *Lord*, the *Holy one* of *Iſrael*; or of *preſcribing* to *his* Dominion, who is *Lord* of *Heaven* and *Earth*, and gives to *all* life, and breath, and moving, and in whom *all* things conſiſt? Can *he* doe it and *proſper?* or can *he* think to *proſper*, and *doe* it? Or will the *Lord* hold *him* Guiltleſſe? *As I live* (ſaith the *Lord*) *every knee ſhall bow to me, and every tongue ſhall confeſs to God, I am the* Lord, *that is my Name, and my glory will I not give unto another; neither my praiſe to graven Images*, as hath been ſaid; and *every* thing is an *Image* that is not of *God*.

So look to it, *ye* that *limit* the *Lord*, *ye* that *bound* the *God* of *Iſrael*. Can *ye* ſpan the *Heavens*, or *comprehend* the *duſt* of the *Earth* in a *meaſure*; or *weigh* the *mountains* in a *ballance?* Then may *ye* tell the *Almigbty* what *he* ſhall doe, and *inſtruct* the *Holy* One of *Iſrael*.

Fifthly, It follows, *That Religion is to be ſquared according to that of God in the Conſcience; not according to the Dictates of men. Wherefore the Lord ſaid, Foraſmuch as this people draw neer me with their mouth, and with their lips honour me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men; Therefore, behold, I will proceed to do a marvellous work, and a wonder; For, the wiſdom of their Wiſe Men ſhall periſh, and the underſtanding of their prudent Men ſhall be hid*, Iſa. 29. 13, 14. And ſaid *Chriſt Jeſus* to the *Scribes* and *Phariſees*, who *made* the *Commandment* of *God* of *none* effect by *their* Traditions, *Ye* Hypocrites (ſaid *he*) *well did Iſaiah propheſie of you, ſaying, This people draweth nigh unto me with their mouth, and honour me with their lips, but their heart is far from me. But in Vain do they worſhip me, teaching for doctrine the traditions of men*, Matth. 15. 6, 7, 8, 9.

Sixthly. It follows, *That outward Force is not to be uſed in the worſhip of God*. For,

Firſt, It cannot reach *its* End; that is to ſay, *compel* Conſcience (*as* hath been *ſhewed*,) and that which cannot reach *its* End, *attemps* in *vain*.

Secondly,

Secondly, *Force* is of *another* nature then *Conſcience*: and *contrary* natures *never* effect the *inſtructing* of *each* other.

Thirdly, The *worſhip* of *God* is of *another* nature then *Force*: *Force* is *carnal*, *that* is *ſpiritual*. And a *carnal* thing cannot effect a *ſpiritual* end.

Fourthly, *Another* then *man* is *Lord* of *Conſcience*.

Fifthly, *Its* unreaſonable to *compell* another *mans* Conſcience, where a *man* would not be *compell'd* himſelf.

Sixthly, *Its* abſurd to *apply* means *different* from the *end*.

Seventhly, *Its* dangerous to *ſet* bounds to *him* who is *unlimitable*.

Eightly, *Its* damnable to *deſtroy* the *body* for the *Conſcience*.

Seventhly, It follows, *That it is unnatural to make a man to ſuffer for his Conſcience*.

Firſt, Becauſe a *man* cannot direct *his* own Conſeience, much *leſs* another mans: And an *unnatural* thing it is, for *one* man to *deſtroy* and *make* another *man* to *ſuffer* for that which *he* would not have done unto *himſelf*, and which for *himſelf he* cannot doe. Now *no* Man would be *impoſed* upon *himſelf he* would have *his* Conſcience free, if *he* ſpake the bottome of *his* heart, even *he* which *impoſeth* upon *another*. And is not *this* an *unnatural* thing in *him*, notwithſtanding *he* would not have it done unto *himſelf* to do it to *another*? And *this* aggravates the *unnaturalneſs* beyond *compariſon*, becauſe *he* upon whom *he* impoſeth, cannot direct *his* own ſteps, nor can *he* who *impoſeth* upon *him*. As if a *blind* Man ſhould require *another* Man as blind as *himſelf* to go *ſuch* a way, and tread *ſuch* a *path*, which *he* can neither *ſee* himſelf, nor *open* the *eyes* of the *other* to *diſcern*. *All* men who hear of *this* will judge, That *this* Blind Impoſer who can neither *ſee himſelf*, nor give *eyes* to the *blind* on whom *he* Impoſes, and yet *ſo* Impoſes to be out of the *way*, and to be as *cruel* as *unnatural*, and *his* judgement will ſerve againſt *himſelf*. And *thou art inexcuſable*, *O man whoſoever thou art*, *that judgeſt another*, *and yet doſt the ſame thing*. For, the *Royal* Law is, *Whatſoever ye would that men ſhould do unto you*, *do ye even ſo to them*; *for this is the Law*, *and the Prophets*; *and this in all things* ſaith *Chriſt*, Matth. 7. 12. Now *he* that doth to *another*, what *he* would not be done unto *himſelf*, as *he* doth who *impoſes* upon *another*, and *yet* would not be *impoſed* upon *himſelf*, ſwerves from *this Royal* Law, and is *beſides* the *Law* and the *Prophets*. Now the *Law* and the *Prophets* are *built* upon *nature*, and the *Royal* Law is from *nature*; that is, from *that*, and upon *that* which is the *ground* of *nature*, which gives *being* to *all* things, and by which *they* are *preſerved*. And *ſo* ſaith *he* by whom

all things are made, and by whom *they* are *upholden*. *Therefore, all things* (saith *he*) *none* excepted, *whatsoever ye would that men should do unto you: do ye even so to them; for this is the* Law *and the Prophets*; as aforesaid. And the *reason* and *ground* of it is *plain*, because *all* men being made of *one* blood to dwell on *all* the *face* of the *Earth*; *all* men are to be *concern'd* in *one* law as to *their* preservation on the *Earth*, and to swerve from *that* law which is the *bond* of *nature* to *preserve those* that are upon the *earth*, and to act *contrary* thereunto, is *unnatural*.

Besides, such a *man* is *judged and condemned* in *himself*, and *therefore sinneth, and is subverted*, as is said of the *Heretick*, who doth to *another* what *he* would not be done unto *himself*. For, *he* that would not have the *thing* done to *himself*, hath *judged* the *thing*; that is, that *such* a *thing* should not be *done* unto *him*, and this *he* judgeth by the *law* of *nature*, and *so* would not have it *done* to *himself*, that is to say, *he* judgeth that it *ought* not to be *done*; and yet *he* doth the *same* thing to *another*, which *he* would not have done to *himself*. And so *such* a *man is subverted*, or *that* which was *above* in *him*, and did *judge*, is *turn'd* under *that*, even by *that* which *it* judged; and *this* being the *law* of *nature* which *so* judged, and is *turn'd* under, by *that* which breaks the *law* of *nature*, by which it *was* judged, that *man* is *subverted* indeed, and *sinneth, being condemned in himself*, or doing the *same* thing which *himself* judged. And it is *very* remarkable, that the *men* who are *most* guilty of *this*, that *impose* upon *others*, and yet would not be *imposed* upon *themselves*, are *mostly* crying out of *Hereticks*, who are the *Hereticks* according to *this* description of *Paul* by the *Holy Ghost*, Tit. 3. 11. So the *thing* is manifest which *I* have asserted, viz. *That for a man to take upon him to direct another who cannot instruct his own Conscience; to impose upon another who would not be imposed upon himself in matters of Religion, is unnatural.*

Now her's the *Rock* on which *all* do split, who *impose* on *Conscience*; viz. the *law* of *nature*, or *he* that gives being to *all* things, whose *law* is supreme to *all*, and will judge *all*, or *every* Man must be judged according unto *it*. And this *I* say, That *God* is no *Respecter* of *persons*, but in *every* Nation *he* that feareth *him*, and worketh righteousnesse is accepted of *him*, Acts 10. 34, 35. But *he* that despiseth *him* shall be *lightly* esteemed, 1 *Sam.* 2. 30. And old *Ely* knew what *this* was, to whom the Lord spake it, and to *his* house, because *they* kick't at *his* sacrifice, and at *his* offring, which *he* had commanded in *his* habitation, and honoured *his* Sons before him to make *themselves* fat with the *chiefest* of *all* the *offrings* of *Israell his*

people.

people. Wherefore the *Lord* of *Israel* hath said that *thy* House and the *House* of *thy* Father should *walk* before *me* for *ever*. But now the *Lord* saith, be it far from *me* for *ever*; for *they* that *honour me I* will *honour*, and *they* that *despise me* shall be *lightly* esteemed. Behold, the *day* is come that *I* will cut off *thine* Arm, and the Arm of *thy* Fathers House, and there shall not be an *old* man in *thine* House, and *thou* shalt see an *Enemy* in *my* Habitation; in *all* the wealth, which *God* shall give *Israel*, and there shall not be an *old* Man in *thine* House for *ever*; and the Man of *thine* which *I* shall not cut off from *mine* Altar shall be to consume *thine* eyes, and to grieve *thine* heart, and all the *increase* of *thine* House shall *die* in the *flowr* of *their* Age; and *this* shall be a *sign* unto *thee* that shall come on *thy* two Sons, on *Hophni* and *Phineas*, in *one* day *they* shall die *both* of *them*; and *I* will raise me up a *faithful* Priest which shall do according to *that* which is in *mine* heart, and in *my* mind, and *I* will build *him* a *sure* House, and *he* shall walk before *mine* Anointed for *ever*. And it shall come to *pass* that *every* one that is left in *thy* House shall come and crouch to *him* for a *piece* of *silver*, and a *morsel* of *bread*; and shall say, put *me* I pray *thee* into the *Priests* Office, that *I* may eat a *piece* of *bread*, 1 Sam. 2. 29. to the *end*. And *they* that do the *like* shall receive the *like* at the *hand* of the *Lord*; and *they* that will have the *fat* of the *offring*, which is the *Lords*, and *make* themselves *fat* with the *chiefest* of *all* the *offrings* of *Israel his* people, *kick* at *his* Sacrifice, and at *his* offring, which *he* hath commanded in *his* habitation, and doe *honour* that before the *Lord* which *themselves* set up, and the *Lord* commanded not, but is contrary thereunto, who will have *no* offring but what *himself* commandeth, and as *he* commands who is *Lord* of *Conscience*. *They* that doe *otherwise* despise *him*, and *they* that *despise* him shall be *lightly* esteemed; and what it is to be *lightly* esteemed of the *Lord* Read as aboveſaid.

Now (as *I* have shewed) *Man* cannot direct *his* own Conscience, *Its* above *himself*; it is not in *him*: if *he* would attempt it, *he* cannot accomplish *it*, *he* cannot please *God*, *he* cannot *change* his way, *he* cannot *know God* by *any* thing that is of mans self. For, *he that cometh to God must believe that he is, and that he is a Rewarder of them that diligently seek him*, Heb. 11. 6. And *without Faith it is impossible to please God*, Heb. 11. 9. And *Faith is the gift of God*. For, *by grace ye are saved through Faith, and that not of your selves, it is the gift of God*, Ephes. 2 8. If a *Man* could *change* his heart *he* could *save* his soul; and if *he* could *save* his soul, he could *come at* his soul, which lies in *death*; and if *he* could direct *his* steps, *he* could

come

come at *his* ſoul. But in that *he* cannot *come at*, *he* cannot *direct*; and in that *he* cannot *direct*, *he* cannot *come at*; and in that *he* cannot *come at*, *he* cannot *ſave*; and in that *he* cannot *ſave*, *he* cannot *change*. For, the *ſame* that *ſaves changes*; and the *ſame* that *changes comes at*, and the *ſame* that *comes at directs*. The *naturall man receiveth not the things of the Spirit of God*; *for they are fooliſhneſſe unto him: neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. And there is a *natural* body, and a *ſpiritual* body; a *natural* man, and a *ſpiritual* man, 1 *Cor.* 15.44. And the *Head* of *every* man is *Chriſt*. Now, *who hath directed the ſpirit of the* Lord, *or being his Counſellor hath taught him? With whom took he Counſel, or who inſtructed him, and taught him in the path of judgement, and taught him knowledge, and ſhewed to him the way of underſtanding?* Iſa. 40. 13, 14. *Who can underſtand his errors? cleanſe me from my ſecret faults. Purge me with Hyſope and I ſhall be clean; waſh me and I ſhall be whiter then ſnow* (ſaid *David* the *King*, Pſal. 19. 12. 51. 7.) *Create in me a clean heart O God, and renew a right ſpirit within me*, Ver. 10. Its *another* thing then *man* to ſee *his* way, and that *brings him* to *God*; and that *makes him* to *underſtand* the *things* of *God*: that ſearcheth *his* heart, and tryeth *his* reins, even the *inner-moſt* parts of the *belly*; that *enlightens* the *eye* of *his* underſtanding which *death* hath *cloſed*; that doth *all* his works in *him*, and for *him* that are wrought in *God*; that *renews* him, that *changes* him, that *cleanſeth* him, that *gives* him to *know* the *mind* of the *Lord*, and to *underſtand* his Counſell. *Chriſt Jeſus*, it is, *the light of the world, that lighteth every man that cometh into the world.* The *meaſure* of *him* in *every* man, the *manifeſtation* of the *ſpirit* which is given to *every* man to profit withall; which ſhews *him* evil, yea, the *very* Appearance of *evil*, that *teacheth* to *deny ungodlineſſe, and worldly luſts, and to live ſoberly, and righteouſly, and godly in this preſent world.* That *never* did *evil*, nor *conſented* to *evil*; that *checks* evil, *reproves*, and *condemns* it, and *makes* it manifeſt; that *ſhews* man what *he* ſhould doe, what is *good*: *He hath ſhewn thee, O man, what is good, to do juſtly, and to love mercy, and to walk humbly with thy God*, Micha. 6. 8. That is *in* man, though not *of* man nor *of* the *will* of *man*, nor *of* the *fleſh*, but *of* God, that *waits* on Man, to ſhew *him* his way, and *his* Enemy, and *ſtrives* with him (the *ſpirit* of the *Lord* it is that *ſtrives* with *fleſh*, *my ſpirit ſhall not alwaies ſtrive with fleſh*) that would not *have him die* but rather *return* and *live*; (the *chief Shepherd*, and the *Biſhop* of the *ſouls*,) who is the *Arm* of *God*, the *power* of *God* to *ſalvation*; the *grace* of

God that hath appeared unto *all* men; The *Gospel* of *Salvation*, the *Ordinance* of *God*; unto *him*, unto *that* of *him* in *every* man must *every* man *take* heed, and in *it believe*, and on *it wait* to see *his* Enemy, to know *his* state, and the *will* of *God*, and to *doe* it; and to be *delivered* from *evil* and to *receive* the *things* of the *Spirit* of *God*, and to *perceive* them, which though it be *in this* world, yet is it not of *this* world, but keeps in *this* world from the *evil* of the *world*, *all* those who are *guided* by it, and *leads* out of the *world* unto *God*; without whom *we* can doe nothing, *who* worketh in *us to will*, and to *doe* of *his* good pleasure. To whom be *glory*, and *dominion everlasting*.

Now to punish a *man* for not doing that which *he* is not able to doe without the help of *another*, of the *Lord* who gave *him*, and all *their* breath, and *being*; whose *Spirit* is as the *wind* which *bloweth* where *it* listeth; and though a *man* heareth the sound thereof, yet *knoweth* not from whence *it* comes, nor whither it *goes*. *So is every one that is born of the Spirit*, saith Christ, *John* 3.8. For to make a *man* to suffer for *that* which is out of *his* power to direct: to *kill* a man because *he* cannot believe which is the *gift* of *God*. To require *that* of a *man* which *none* but *God* can perswade *him* of, what *more* unnatural?

Secondly, The *movings* of the *Lord* are in *his* own hand, not in the *will* of *man*, No *man* can tell when the *Lord* will *call*, or *his* Spirit strive, or *his* light shine, nor can *he* compel *it*. Its a *soveraignty* beyond *all* men. The *Creature* must wait upon *him*, who hath the *Keyes* of *David who openeth*, *and no man shutteth*, *who shutteth and no man openeth*; who doth whatsoever *he* pleaseth in *Heaven* and *Earth*; and *who shall say unto him what dost thou?* whose *remnant* is as the *dew*, and the *showrs* on the *grass* that tarries not for *man*, nor waiteth for the *Sons* of men, *Mic.* 5.7. Now, if *man* cannot *move* the *movings* of the *Lord*, nor command *his* Spirit, nor open *his* hand, nor cause *his* Son to shine, without which *man* can do *nothing* in the *worship* of *God* (and *so* it is.) And if *his* Remnant shall be in the *midst of many people as a dew from the Lord*, *and as the showrs on the grass*, *which tarries not for man*, *nor waiteth for the sons of men*, and the *Lord* hath said *it*.) And if *he it is that is holy*, *he that is true that hath the Key of* David *that openeth and no man shutteth*, *and shutteth and no man openeth* (and the *Lord* hath spoken *it himself*, Rev. 3.7.) And if *every* man is in *this* state of dependency on the *Lord* (*as* without controversie *it* is,) Then what can be *more* unnatural, then for *man* to *kill* his fellow creature for not *opening* where *he* cannot *shut*, and for not *shutting* where *he* cannot *open*; for *not tarrying* where *he* cannot *stay*, and for *not moving* where *he* cannot *stir*.

Thirdly,

Thirldly, The *things* of the *Kingdome* of *God* are *righteouſneſſe*, and *peace* and *joy in the Holy ghoſt*, and the *fruit* of *righteouſneſſe is ſown in peace of all them that make peace*, Jam. 3. 18. Rom. 14. 17. And the *things* that appertain to the *worſhip* of *God*, are *things* that *belong* to the *Kingdome* of *God*.

Now to *force* the *worſhip* of *God*, and to *ſow* the *fruit* of *righteouſneſſe* in *War* and the *Sword*, what *more* unnatural to the *things* appertaining to the *Kingdom* of *God*. *The Weapons of our warfare* (ſaid *Paul*) *are not carnal, but mighty, through God to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into Captivity every thought to the obedience of Chriſt*, 2 Cor. 10. 4,5 *Put up again thy ſword into his place; for all they that draw the ſword ſhall periſh by the ſword*, ſaid *Chriſt* to *Peter*, Matth. 26. 52. *David* was not to *build* the *outward* Temple (the *figure* of the *inward*, the *ſpiritual*) becauſe *he* had been a *man of blood*. *Thou haſt ſhed blood abundantly, and haſt made great Wars; thou ſhalt not build a Houſe unto my Name, becauſe thou haſt ſhed much blood upon the Earth in my ſight*, was the *word* of the *Lord* which *David* ſaid came unto *him*, *ſaying*, When it was in *his* mind to build an *Houſe* for the *Lord God* of *Iſrael*; *Behold a Son ſhall be born unto thee* (ſaith *he* of the *word* of the *Lord* which came unto *him*, when it was ſo in *his* mind to build the *Lord* an Houſe.) *Who ſhall be a man of reſt, and I will give him reſt from all his enemies round about; for his Name ſhall be* Solomon, *and I will give peace and quietneſſe to Iſrael in his daies. He ſhall build an Houſe for my Name, and he ſhall be my Son, and I will be his Father; and I will eſtabliſh the Throne of his Kingdome over* Iſrael *for ever*, ver. 9. 10. And when *Solomon* came to build the *Temple* according to the *patern* which *David* had received from the *ſpirit* of the *Lord* (ſo *ſaith* the *Scripture*.) *And the patern of all that he had by the ſpirit of the Courts of the Houſe of the Lord*, &c. *And this* (ſaid *David*) *the Lord made me underſtand in writing by his hand upon me, even all the works of this patern*, (1 Chron. 28. 12, 19.) *there was neither Hammer nor Axe, nor any tool of Iron heard in the Houſe while it was in building. It was built of ſtone made ready before it was brought thither*, 1 Kings 6. 7. And when *he* was born who is *Lord* of *All*, the *Angels* Song was, *Glory to God on high, on Earth peace, good will towards Men*. Even the *multitude* of the *Heavenly* Hoſt ſo ſang that were with the *Angel*, Luke 2. 13, 14.

From whence then comes *this* bloody Religion, *this* force and *arms* as to the *worſhip* of *God*, *this* War & *blood*, this *Ill will* towards

men; *this* deſtruction of *mens* Eſtates, *perplexity* and *trouble*, *this* ſuffring in *Perſons*, *Families* and *Relations*, even to *death* and *tortures*, and *extreme* ſuffrings in *matters* of *Religion*, *things* appertaining unto the *worſhip* of *God*, to *his* Kingdome? Surely, *Chriſt* is not born *here*; Its not a *Religion* from *him*, *He* came not (as *he* ſaith himſelf) *to deſtroy mens lives but to ſave*. For, the *Son* of *man* ſaith *he*) *came not to deſtroy mens lives but to ſave*, Luke 9.56. Ther's *no* heavy heart where *he* comes; He makes the *heart* glad, and the *ſpirit* to *Rejoice* in *God* its *Saviour*; ſo *ſang Mary* when the *Babe* leaped in *Elizabeth*'s Womb, for *joy* when *Mary* with *Child* with *Jeſus* came to ſalute *her*. *My ſoul* (ſaith *ſhe*) *doth magnifie the Lord, and my ſpirit hath rejoiced in God my Saviour*, Luke 1.46,47. Mind *ye* then the ſtate of *your* Religion, and from whence *it* comes, *ye* who dip *it* in *blood*, the *blood* of the *innocent*; ſee whoſe *badge* it wears, and whoſe *Name* is upon it; upon *whoſe* ſtock it grows, and from whom *it* derives *its* Root and *Offſpring*, ſeeing it is *none* of *Chriſts*; and beware whilſt *ye* have time, leſt *he* daſh *ye* to pieces, and give you *your* portion with *Unbelievers* and *Murderers* in the lake that *burneth* with *fire* and *brimſtone*, there to be *tormented* with the *Divel* and *his* Angels, for *ever* and *ever*, which is the *ſecond death*. For, the *time* is *neer*, wherein the *King* will *ſay*, As for all *thoſe* mine Enemies that would not have *Me* to Reign over *them* (but would reign over *me*, and *my* Dominion) bring *them* hither and ſlay *them* before *me*.

Fourthly, *No man ever hated his own fleſh*: What *more* unnatural? What *more* barbarous? *All* Nations *he made of one Blood to dwell upon all the face of the Earth*, and *appointed them the bounds of their Habitation, if happily they might ſeek after God*, and *find him*; *for he is not far from any of us*; *for in him we live, move, and have our being*, (then *he is neer* indeed,) *and as ſome of your own Poets have ſaid*; *for we are his Offſpring*, ſaid *Paul* to the *men* of *Athens*, Acts 17.

Now then, to *whip*, and to *ſcourge*, to *fine* and *impriſon*, to *ſell* for *bondmen* and *bondwomen*, to *baniſh* and to *put* to *death* for *Religion*, for *Conſcience*, for the *worſhip* of *God*, who hath made *all* men on the *face* of the *Earth* of *one* blood, and appointed *them* the Bound of *their* Habitation; that which *limits* the *Rovings* of *their* mind, if happily *they* might ſeek after *God*, and feel, and find *him*, who hath put *all* men into *this* ſtate for that purpoſe; for *theſe* to *remove* out of *Countries* and *Nations* thoſe who *were* made of the *ſame* blood with *them* about *Religion*, What *more* hateful? What more *unnatural*? *He that loveth not his brother whom he hath ſeen, how can he*

love

love God whom he hath not seen? whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life dwelling in him, 1 John 4.20. 3 15. And doth not *he* hate *his* brother who *was* made of the *same* blood, and hath the *same* bound set for *his* Habitation, that *he* might seek after *God*, viz. That which *limits*, that which *checks*, that which *Reproves*, that which *shews* the *way* to *God*, that puts *him* to death, *cruelly* afflicts, *distresses*, and *banishes* him, that makes *his* life a *living* burial for *his* Conscience, who stands in the *same* capacity *himself* as to *God*, and *need* of *him* how to *worship* him? And are not *Haters* in the *Catalogue* of *those*, of whom *Paul* saith, That though *that of God which was to be known was manifest in them*, yet *because they liked not to Retain him in their knowledge, he gave them over to a Reprobate mind, to do those things which are not convenient*; *Haters* (saith *he*, *Rom.* 2. 19, 27, 30.) *being filled with all unrighteousnesse, fornication, wickednesse, covetousnesse, maliciousness*; *full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God*, &c. The *very* mark of the *Father* of *perdition*, and the *Name* by which *such* are known as are *his* Children.

Fifthly, The *more* any doe to *others* that which *they* would not have done unto *themselves*, the *more* unnatural are *they*, (as hath been said.) For this, *Therefore all things, whatsoever ye would men should do unto you, do ye even the same unto them*, is grounded upon *nature*, because *all* men are of *one* stock and root, though *they* are many; *many* members of *one* body (as *they* are *men* deriving *their* Offspring from the *Father* of *them* all,) and so as the *members* of the *body* natural seeks the *mutual* benefit and *advantage* to *each* other; and so doth unto *each* other, as It would be done unto, so should *man*; For so it is in the *body* natural, which teacheth *man* who liveth in the *body*, and there is *no schisme in the Body* where *one* spirit is in *All*, and guides *all*, and leads *each* member to the *benefit* of *each* other; and if *one member suffer the rest suffer with it*; and if *one member is exalted the rest are glad*; because *they* are in a *Community*, in *one* common benefit, of *one* spirit, or *one* spirit it is that is *in*, and guides *them* all. Now the *body* is not *one*, but *many* members; and where this is not so, or where *one* member is *hurting*, or *destroying* the *other* this is not *natural*: *Another* spirit rules then *that* of the *bodie*, by which *all* are preserved; and which in *all*, seeks the good of *all*, and makes *all* to seek the good of *one* another, as *they* are *members* of *one* another, as of *its* own self, because it is not *its* own, but the *bodies*; *members* of the *body*, and of *one* another.

Now to *whip*, *devour*, *beat*, *prison*, *stock*, *starve*, *chain*, *banish*, *confiscate*,

fiscate, put to death; to *exercise* cruelties to *each* other, in *things* wherein *each* one is concerned *equally* as *another*; and not *one* above *another*, and *no* one *over* another, but *all* alike, as to *their* dependency on *another* in whom is *their* breath; and as to the *worship* of *him* without whom *they* can do nothing, and who requires of *all* men to be guided by *him*, especially as to *his* worship, unto whom *all* must account; when *they* would not be done so to *themselves*, What doth *this* argue but an *unnaturalnesse* of *spirit*? that is to say, *something* acting *them* which is neither the *spirit* of the *body* natural, which *seeks* to *preserve*, and is *tender* of *its* own, nor of the *spiritual* which hath regard to the *natural*, in *which* it is, and by *which* it is *preserved*! And what is *that* spirit which is *contrary* to *these*, that *Rends*, that *Devours*, that is *Cruel*, that is *Unmerciful*? Would *ye* be done so to *your* selves *ye* that *persecute* another for *his* Conscience as *ye* doe to *him* whom *ye* persecute? would *ye* be compell'd to be of the *Religion* of *him* whom *ye* seek to compel to *your* Religion? I speak to *such* as make *conscience* of *Religion*. Would *ye* have *your* Conscience strained who strain *anothers*? No by no means *I* have heard *many* say. But why then do *ye* that unto others which *ye* would not have done unto *your selves*? Is this *natural*? Is this *ingenuous*? Is *this equal*? Come to consideration, make another *mans* Case *your* own; would *ye* be so *whipt, stockt, imprison'd, mockt, fin'd, banish't, put to death*? Put *your* selves in *another* mans stead; and then tell *me* what *you* would have done unto *your* selves, and proportion *his* suffrings according to what *you* would have on *your* own backs, and whether in causing *him* to suffer *ye* do not make *your* selves to suffer, when *ye* feel the *stripes ye* give unto *another* on *your* selves; and whether in hurting *him you* do not hurt *your* selves; for *he* is a *member* of *you* as to the *body* natural? And is this *natural*?

Sixthly, The *more* any *man* swerves from that which should guide *him*, and is out of the *way*, the more need *he* hath of *pitie*, and *gentle* dealing to bring *him* into the *way* again, not of *knocking him* in the *head*, that's *unnatural*. It was the *Samaritan* that was the *mans* Neighbour, who finding *him* stript of *his* Rayment, and wounded, (for *he* was fallen *among Thieves* as *he* was going down from *Jerusalem* to *Jericho*) and lying in the *way* half dead (for so the *Thieves* left *him*,) *I* say it was the good *Samaritan* that powred *Wine* and *Oil* into *his* wounds, and put *him* upon *his* beast, and carried *him* to the *Inn*, and took care of *him*, and gave *Two* pence to the *Host* on the Morrow when *he* departed, and said, when *I* come again *I* will repay *thee* whatsoever *thou* shalt lay out *more*. But it was the *Priest*

and

and the *Levite*, that came and looked on *him*, and passed by on *this* side and on *that*, yet helped *him* not, *Luke* 10. 30. to the 38. *Go thou and do so likewise* (said *Christ* to the *Lawyer* who *stood* up, and tempted *him*, saying, *Master what shall I do to inherit Eternal life? and being willing to justifie himself*, after *Jesus* had said in Answer to *him*, *what is written in the law? how readest thou?* and *he had* answered, *thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and thy Neighbour as thy self*; and *he* was answered again, *Thou hast answered right, This do, and thou shalt live.* And *who is my Neighbour* (said *he*) *which now of these Three* (said *Jesus* to *him* when *he* had told *him* as aforesaid) *thinkest thou was Neighbour to him who fell among Thieves? He that had mercie on him* (said the *Lawyer*,) *Go and do thou so likewise*, said *Jesus*, ver. 28. For the *Lord* desires *mercie*, and not *sacrifice*, and the *knowledge* of *God* more then *burnt* Offrings; *and the sacrifices* of *God* are *a broken spirit. A broken and a contrite heart, O God, thou wilt not despise.* For, *thou* desirest not *sacrifice*, else would *I give it thee*; *thou delightest not in burnt Offrings: O Lord, open thou my lips, and my mouth shall shew forth thy praise. Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy Righteousnes. Then will I teach transgressors thy waies, and sinners shall be converted unto thee*, Psal. 51. 13, 14, 15. 16, 17. *This* was the *language*, this was the *way* of the *Holy* Men of *Old*; though *Kings*, though *Princes*; and *this* was *natural* and according to what *they* would have done unto *themselves*, and *suitable* to *men* who were *sensible* of *what* state *they* stood in, and of the *state* of *all* men unto *God*. But the *Disciples* who who would have had *fire* commanded from *Heaven* on the *men* of *Samaria* to *consume them*, as *Elias* did, because *they* receiv'd not *him* when *he* sent *Messengers* before *his* face, because *his* face was as if *he* would go to *Jerusalem*; *knew not of what manner of spirit they were of*, and so *Christ* told *them*, Luke 9. 55, 56. And *which of you having an Oxe, or an Asse fallen into a pit, and will not straightway pull him out on the Sabbath day*, Luk. 14. 5. *he* doth not say *knock him* in the *head*, but *pull him* out, and that *straightway*, yea, on the *Sabbath* day, even an *Oxe*, or an *Asse* fallen into a *pit*, *Mark* 3. 4.

Now, *Doth God take care of Oxen? (for it is written in the law of* Moses, *thou shalt not muzzle the mouth of the Oxe that treadeth out the Corn,) Or, saith he it altogether for our sakes? For our sakes no doubt it is written, that he that ploweth may plow in hope; and he that thresheth in hope should be partaker of his hope*, 1 Cor. 9. 10. And *fear not them which kill the bodie, but are not able to kill the soul; but*

rather

rather fear him who is able to destroy both soul and body in Hell. Are not two sparrows sold for a farthing, and one of them shall not fall to the ground without your Father. For, the very hairs of your head are all numbred. Fear ye not therefore, ye are of more value then many sparrows, Matth. 28. 29, 30. 31. And *make strait paths for your feet, lest that which is lame be turn'd out of the way, but rather let it be healed, (this is natural,)* Heb. 12. 13. And *Brethren, if any man be overtaken with a fault, ye who are spiritual restore such a one with the spirit of meekness, considering thy self, lest thou also be tempted; and bear ye one anothers burdens (this* is *natural,)* not *lay burdens* upon *one* another, *and so fulfill the law of Christ,* Gal. 6. 1, 2. And *in meekness instructing them that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth, and that they may recover themselves,* (not *knock them* in further) out of the *snare* of the *Divel,* not send *them* to *the Divel) who are taken Captives by him at his will,* 2 Tim. 2. 15. And, *holding fast the faithful word as he hath been taught, that he may be able with sound Doctrine,* (not with *coercive* Laws and *Clubs*) *both to Exhort and Convince the gainsayers.* Such a *one* must a *Bishop* be (saith *Paul*) *no striker (that's* not *natural,)* Tit. 1 7 9. And the *Apostle* renounced the *hidden* things of *dishonesty (as Paul* speaketh, 2 *Cor.* 4. 23.) *but have Renounced* (saith *he*) *the hidden things of dishonesty, not walking in craftinesse, nor handling the Word of God deceitfully*; the *Word* nigh in the *mouth,* and in the *heart,* that is the *Word of faith which we preach* (saith *he,* Rom. 10. 8.) whose *Commission* to the *Gentiles* was, *To open their eyes, and to turn them from darkness to light, and from the power of Satan to God,* (not unto the *power* of *Satan,*) *That they might receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in me* (said *Christ* to *him* when *he* met *him* in the *way* as *he* was travelling to *Damascus* with *Letters* from the *high* Priests to *persecute* those that *believed* in *that* Name, and to bring *them* bound to *Jerusalem*; and *he* told *him* (after *he* had struck *him* down, and a *great* Light shined about *him,* and *he* had asked *who art thou Lord?*) *I am Jesus whom thou persecutest,* Acts 9. 2. to the 8. 26. 9. to the 19. and *he* handled not the *Word* of God deceitfully) *But by manifestation of the Truth* (not by *Declaration* of *Laws* and *Arms*) *commending our selves* (said *he*) *to every mans Conscience in the sight of God.* And *we then as workers together with him,* (with *God,* not with *Arms,*) Beseech *ye* also (saith *he,* 2 Cor. 6. 1. to the 11.) *This* was *natural*; a *natural* Father according to the *spirit,* to *his* natural Children: To *Timothy mine own Son in the Faith*;

Faith; *I have no man like minded who will* [*naturally*] *care for your ſtate: for all ſeek their own, not the things which are Jeſus Chriſts. But ye know the proof of him, that as a ſon with a father he hath ſerned with me in the Goſpel*, 1 Tim. 1. 2. Phil 2. 19, 20, 21, 22. And *we beſeech you alſo* (ſaith *he*) *that ye receive not the grace of God in vain*; *for he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured* (not *deſtroyed*) *thee. Behold now is the accepted time*; *behold now is the day of ſalvation* (not of *deſtruction*) *giving no offence in any thing that the Miniſtry be not blamed*, (ſee what blames the *Miniſtrie*) *but in all things approving our ſelves as the Miniſters of God*, (and *ſee* what *they* are, and what *they* doe and *ſuffer*) *in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes*, (they did not *give*, but ſuffred *them*) *in impriſonments, in tumults, in labours, in watchings, in faſtings: By purenceſſe, by knowledge, by long-ſuffring*, (not cauſing *others* to *ſuffer*,) *by kindneſſe, by the Holy Ghoſt*, (not by *Arms* and *carnal* weapons,) *by the power of God*, (not the *power* of *man*,) *By the Armour of Righteouſneſs*, (not of *Laws* and *Force*,) *on the Right hand, and on the left*; *by honour and diſhonour*, (not minding *titles* of *honour*, nor *regarding* reproach, but *they* went through *all*,) *By evil Report, and good Report* (*all* was as *one* to *them* for the *Goſpel* ſake that *they* might *beget* unto *God*.) *As Deceivers, and yet true*; (here are *Examples* indeed, and *natural* Fathers in the *Goſpel*) *As unknown*, and *yet well known*; *as dying, and yet behold we live, as chaſtned, and not killed*, (theſe were *they* that went *before*.) *As ſorrowful, yet alwaies Rejoicing*, (mark *their* ſteps,) *As poor, yet making many Rich: as having nothing, and yet poſſeſſing all things.* Theſe were the *Miniſters* of the *Goſpel*; and this was the *way* of *Truth*, and *this* is the *way* of *Truth*; and in *this way* of *Truth*, and of the *Goſpel they* walked who went *before*, who were *natural* Fathers in the *Goſpel* begetting *natural* Children unto *God*; *fleſh* of *his* fleſh, *Bone* of *his* Bone; *Begotten again of the Immortal Word which abides for ever.*

But the *contrarie* to *this*, (*Force*, and *Sword*, and *Arms*, and *Conſtraint*, and *Priſons*, and *Perſecutions*, and *Fines*, and *Confiſcations*, and *Whippings*, and *Scourgings*, and *Baniſhments*, and *Death*,) is *unnatural*, *Its* not the *ſeed* of *God*, *its* not the *born* of *God*, *Its* not a *natural* Father, its not a *natural* Child; its not a *natural* begetting, *who were born* (ſaith *he*) not of *blood*, *nor the will of the fleſh*, *nor of the will of man*, *but of* God, John 1. 13. *They* perſecute not; *its the* born of *blood*, of the *will* of the *fleſh*, of the *will* of *man*, not of *God*, to *perſecute*; *it's* of the *Divel* (*behold the Divel*

 ſhall

shall cast some of you into prison, that ye may be tried: and ye shall have Tribulation ten daies, Rev. 2. 10.

Its of *Abaddon* & *Apollion*, the *King* of the *Locusts* that came out of the *Bottomless* Pit; the *Angel* of the *bottomless pit*, whose *shapes were like unto Horses prepared to battel, & on their heads were (as it were) Crowns of gold, and their faces were as the faces of men, and their hair as the hair of women, and their teeth as the teeth of Lyons, and they had breast-plates as it were breast-plates of Iron; and the sound of their wings were as the sound of Chariots of many horses running to battle. And they had Tails like unto scorpions, and there were stings in their Tails, and their power was to hurt men* Rev. 9. 7, 8, 9, 10, 11. (See your Pourtraicture, *ye* Persecuters, and who is *your* King, and what is *your* work, and how *unnatural ye* are, who *persecute* for *Conscience*.)

Its of *Hagar* the *Bond Maid*, not of *Sarah* the *Free Woman*, *Its* of the *first* Covenant (so saith *Paul*) *which things* (saith *he*, Gal. 4. 22. to the *end*) *are an Allegorie* (to wit, the two Sons of *Abraham* according to the flesh, of which *he* had spoken.) *For it is written*, Abraham *had two sons, The one by a Bond maid, the other by a Free woman. But he that was born of the Bond woman, was born after the flesh, but he of the Free woman was by promise, which things are an Allegorie. For, these were the Covenants, the one from the Mount Sinai, which gendreth unto bondage, which is Agar. For, this Agar is Mount Sinai in Arabia, and answereth to Jerulalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all; For it is written, Rejoice thou barren that thou bearest not, break forth and cry that thou travellest not; for the desolate hath many more children then she that hath an Husband. Now, we brethren as Isaac, are the children of the promise. But as then he that was born after the flesh, persecuted him that was born after the spirit, so it is now. Nevertheless what saith the* Scripture? *Cast out the bond woman, and her son; for the son of the bond woman shall not be Heir with the son of the Free woman. So then, Brethren, we are not* (who persecuted *none* but were *persecuted*) *children of the bond woman* (which *persecuted*) *but of the free.*

Its the *sons* of the *Sorceress*, the *seed* of the *Adulterer*, and the *Whore*, that *make a wide mouth*, and sport themselves, and *draw out the tongue, enflaming themselves with Idols under every green tree,* (as the Prophet *saith*, Isa. 57. 3. to the 15.) *slaying the children of the Valleys under the clefts of the Rocks.* The *children* of the *whore* that *hath discovered her self to another then to me* (*saith the Lord,*) who is *gone up, and hath enlarged her bed, and made a Covenant*

with

with others, who loved their bed when she saw it, whose portion is the smooth stones of the stream; They, they are her lot even to them hath she powred forth a drink offering, and offered a meat offering. The children of her of whom the Lord said, *Shall I receive comfort in these?* Who *upon a lofty high mountain set her bed, and thither went up, and offered sacrifice, and behind the doors & the posts set up Remembrance*; whose *children* are *children of transgression, a seed of falsehood*; who *went in to the King with Ointments, and did increase her perfumes, and sent her Messengers far off, and debased her self even to Hell*; *she* who *was wearied in the greatness of her way, yet said not there is no hope*; that *found the life of her hand, therefore was not grieved*; *she that was afraid, and feared, and lyed, and remembred not the Lord, nor laid it to heart*; who when the Lord *held his peace even of old, she feared him not*; of whom the *Lord hath said, I will declare thy righteousness, and thy works, for they shall not profit thee*; To whom the *Lord* saith, *when thou cries't let thy Companies deliver thee. The wind shall carry them all away, vanity shall take them*; *but he that putteth his trust in me shall possess the land, and inherit my holy mountain.*

To *Conclude*, Its the *great* Whore, the *Mother* of *Harlots*, *Mysterie Babylon, the Great, the mother of Harlots, and abominations of the Earth*, (an *unnatural* Woman) that *John saw drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus*, Rev. 17. *The great City*, which *Reigneth over the Kings of the Earth*, in whom was found *the blood of Prophets, and of Saints, and of all that were slain on the Earth*, Rev. 18. 24. *Come hither* (said *he*, of the *seven* Angels which had the *seven* Vials to *John*) *and I will shew thee the judgement of the great whore that sitteth upon many waters, with whom the Kings of the Earth hath committed Fornication, and the Inhabiters of the earth have been made drunk with the Wine of her Fornication*, *so he carried me away in the spirit* (said *John*) *into the wilderness, and I saw a woman sit upon a scarlet coloured beast full of Names of blasphemie, having seven heads and ten horns*; *and the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stones and pearls, having a cup of gold in her hand, full of abomination, and filthiness of her Fornication: And upon her forehead was a Name written*; *Mystery Babylon the Great, the mother of harlots, and abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the Martyrs of Jesus.*

Finally, *And* the *Dragon* who when *he* saw *he* was cast into the *Earth*, *persecuted* the *woman which brought forth the man child*, Rev. 12. 13. And lastly, *its God* that *judgeth the Righteous*, and *its God*

that is angrie with the wicked every day, Its God that hath ſaid, if he turn not he will whet his ſword; alſo he hath bent his bow, and made it ready; Its God that *hath prepared for him the inſtruments of death; Its God* that *ordaineth his Arrow againſt the perſecutors*, Pſal. 7. 11, 12, 13.

Seventhly, The *more* any go from the *way* of *peace* in *things* relating to the *worſhip* of *God*, the *more* unnatural *they* are. For, *he* that is *Head* of the *Church* which is in *God*; *living* ſtones built upon the *living* Foundation, is *King of Righteouſneſs, and King of peace, of the increaſe of his government and peace there ſhall be no end upon the Throne of* David, *and upon his Kingdom to order it, and eſtabliſh it with judgment, and with juſtice henceforth even for ever. The zeal of the* Lord *of Hoſts ſhall perform this*, Iſa. 9. 7. And *to us a Child is born, to us a Son is given, and his Name ſhall be called Wonderfull, Counſellor, the everlaſting Father, the Prince of Peace*, ver. 6.

This *Force* is not; *its* War and not *Peace*; *its* inſtruments are not the *Inſtruments* of *his* Kingdom and *Government* which is *Peace*. *Its* not *natural*; *its* not the *natural* Subject of the *Prince* of *Peace*, *Its* not the *natural* Child of the *Everlaſting* Father. *It ſpeaks* not the *Language* of *his* Kingdome; *Its* another *Eccho* then *that* which the *multitude* of the *Heavenly* Hoſt, that were with the *Angel* ſang at his Birth, viz. *Glorie to God* on *high*, on *Earth Peace, Good will towards men*, (as hath been ſaid.) *Its* another *Meſſage* then the *Goſpel* which is a *Goſpel* of *Peace*, of *Glad-tidings*: *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſh peace, that bringeth good tidings of good things, publiſheth ſalvation, that ſaith unto Sion, thy God reigneth*, Iſa. 52. 7. *How beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things*, Rom. 10. 15. *We bring unto you* (ſaid the *Angels* to the *Shepherds* who ſang at *his* Birth) *Good tidings of great joy which ſhall be unto all people; for unto you is born this day in the City of* David, *a Saviour, which is Chriſt the Lord*, Luke 2. 10. 11. *I am* Gabriel *that ſtands in the preſence of the Lord, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings*, ſaid the *Angel* to *Zachary* as to *John* that ſhould *prepare the way before him*, Luke 1. 19. And *it came to paſs afterwards that he went through every City, and Village, preaching and ſhewing the glad tidings of the Kingdom of God*, ſaith *Luke* of *Jeſus*, chap. 8. ver. 1. And *we declare unto you Glad tidings how that the promiſe that was made unto the Fathers, God hath fulfilled the ſame unto us their children in that he hath raiſed up Jeſus again, as it is written in the ſecond Pſalme, Thou art my Son*

this

this day have I begotten Thee, saith *Peter* of *him*, Acts.13.32,33. And *the spirit of the Lord God is upon me, because he hath Anointed me to Preach good tidings unto the Meek, he hath sent me to bind up the broken hearted; to proclaim liberty to the Captives, & the opening of the Prison to them that are bound; To proclaime the acceptable year of the Lord, and the day of vengance of our God; To comfort all that Mourn; to appoint unto them that Mourn Beauty for Ashes; the Oyle of Joy for Mourning; the Garment of praise for the spirit of Heavinesse; that they may be called Trees of Righteousnesse. The planting of the Lord, that he might be glorified*, Esa.61.1,2,3. *This is his* Kingdome, and the *things* thereof; and *this is his* Dominion; and the *things* that *appertaine* thereunto; But what is *that* which is *died* in *blood*, in the *blood* of the *Saints*, and the *Martyrs of Jesus*, and *filled* with the *suffrings* of the *Innocent*; of *Men* because of *Conscience*? and what *Unnaturalness* is there in *this*? in *force*, to the *things* appertaining to the *Kingdome* of God.

Eightly, The *things* of the *Kingdome* of *God* are *spiritually discerned. The Natural Man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned*, 1 Cor.2.14. And *no man can say that Jesus is the Lord, but by the Holy Ghost*, 1 Cor.12.3. And *all things are delivered me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him*, Mat.11.27.

Now it is an *Unnatural* thing to *destroy* a *man*, or cause him to *suffer* for that which *he* cannnot do without *Another*, without the *spirit* and the *spirit* of the *Lord* is in *no* mans power, nor *he* that is *born* of the *spirit*, and *he that comes to God* (to *worship* him) for that is the *neareſt* approach unto *God*) *must know that he is*; and no man can know that *God is*, but by *Revelation* as aforesaid. Now *Force* is not *Revelation*; it may be an *occasion* of *turning* a *man* from *Revelation*; or from that in *him* which shews *him* the *will* of *God*, the *measure* of *God*, for *fear* of *sufferings*; to deny the *witness* of *God* in *him*, or, to have *his fear towards God to be taught by the precepts of men. It* may end *his* dayes here in *this* world, where is the *hour* of *his* visitation to know *God*; but to shew *him God* it cannot; nor the *things* of *his* Kingdome which are as *he* is. And here is a sore strait that *men most* Unnaturally are put unto in the *case* of *force*; either to undo *their* Consciences in bowing to what *force* will put upon *them*; or to be *undone* in *their* bodies, for having regard to *their conscience.*

Ninthly, No man knoweth the things that are in man save the spirit of man that is within him: no man knoweth the things of God but the spirit of God, 2 Cor. 2. 11.

Now, if the *things* of *man* cannot *be known* by *man*, but by the *spirit* of *man* that is *within him*, much less can the *things* of the *spirit* be known but by

the

the *Spirit*, and then how can *Force* reveal the *things* of the *Spirit* of *God*, which are *spiritually* discerned, seeing it cannot know the *things* that are in *man*? For, the *Spirit* it is (not *Force*) that *searcheth all things*; *yea*, the *deep things of God*. Now, it is a *most* unnatural thing to apply *Force* for the *instructing* of a *man* in the *things* of *God*, when it cannot *know* the *things* of *man*. And this is *manifest*.

Tenthly, All *men* must account to *God*. He is *Lord* of *all*, and *his* judgement *none* can escape. *It* will not be an Answer to *him* in that *day*, *this Law* commanded, *this* Power required; but what *he* hath shewed *man* to be *good*, to have followed *that*, viz. To *have done justice*, *to have loved mercy*, *to have walked humbly with God*; *this* the *witness* of *this* from the *witness* of *God* that moved to *such* things, that *such* things are done, as it moved, this will be a *good* answer, and *nothing* else. And at *every* mans peril it will be in *that* day, what *he* hath done in the *body*, in answer to the *witness* of *God*. For *whether it be better to obey God*, or *Man Judge ye*, said the *Apostles* to the *Pharisees*; *we ought to obey God rather then Men*, Acts 5. 29. *whether it be right in the sight of God to hearken unto ye*, *more then unto God*, *Judge ye*, Acts 4. 19. when *they* commanded *them* not to speak *at all*, *nor teach in the name of Jesus*; and when *they* said, *did not we strictly command you*, *that you should not teach in this name? and behold ye have filled* Jerusalem *with your Doctrine*, *and intend to bring this mans blood upon us*. And *who hath required these things will the Lord say*, as he did to *Israel* of old, who *came* and *sate* before *him* as *his* people, and *offered* unto him (which he commanded) when *their* hands were *full* of *blood*. How much *more* wil he say the *same* to *them* who *offer* that which *he* doth not require, and *force* thereunto; who hath not required the *one* or the *other*; but the contrary. And *every* man, both *he* that *forceth*, and *he* that is *forced* must *then* account for *himself* to *God*, and answer to the *witness* of *God*; according to what *it testifies* of *his* obedience, or *otherwise* to *that* which *reprov'd* in *him*, and *shewed* to *him* what *he* should do: here will stand the *state* of *all* men before *their* Judge, whether *they will hear or not*, in the *day of their* visitation. And this the *Lord* hath spoken, whether *ye* will hear, or whether *ye* will forbear. *I forced my self therefore*, *and offered a burnt offering*, was not an excuse for *Saul*, to the *Prophet of the Lord*; but *Samuel* said to *Saul*, *because he forced himself*, *Thou hast done foolishly*, *thou hast not kept the Commandment of the Lord thy God*, *which he commanded thee*. *For*, *now would the Lord have established thy Kingdome upon* Israel for ever. But now *thy Kingdome shall not continue*; *the Lord hath sought him a man after his own heart*. *And the Lord hath commanded him to be Captain over his people*, *because thou hast not kept that which the Lord commanded thee*, 1 Sam. 13. 12. 13, 14.

Therefore, it is a *most* unnatural, and *vain* thing for *men* to *impose* up-

others that for which both *themselves*, and *others* must be *accountable* to *God*. If the *Plea* of a *Power*, or a *Law*, or the *being* in *power* to *make* a *law* would avail, it were something: but the *law* and the *power*, and *those* who *made* it, in *whom* was the *power*. (I say not the *power* of *God*, for that is not the *power* of *God*, that works against *God* in *his* worship,) coming to be *judged* by the *Higher* Power, which is *Lord* of *all*, (and come *it* must) what *safety* is there either to *bow* to *man*, who is from that *power*, or for *men* to *bow* to *man*, to that, which is not the *power* unto which *they* must account? And how *unnatural* is *it* to require *this*?

Eleventhly, *Who can know the Error of his way? Purge me from my secret faults*, Psal. 19. 12. And if a *man* cannot understand *his* Errors, without the *help* of *another*, nor be *cleansed* from *his* secret faults without the *Lord*? then how can *he* worship *God* without the *Spirit* of the *Lord*? and how *unnatural* is it to make *him* to suffer for not *worshipping God* without *his* spirit? For, where *Force* is in the *worship* of *God* there is not the *Spirit* of *God*.

Twelfthly, (and to *add* no more) *God is a Spirit, and they that worship him, must worship him in Spirit and in truth; and such the Father seeks to worship him*, Joh. 4. 23, 24. How *unnatural* a thing is it then to *force* a *man* to worship *God*, or to make *him* to suffer for not *worshipping* by that which is not *Spirit*? I say, which is not *Spirit*, the *Spirit* of *God*; for there are *spiritual* wickednesses in *high* Places, and the *Rulers* of the *darknes* of *this* world, which is *Spirit*, but not the *Spirit* of *God*, the *breath* of the *Almighty*, by which *all* things were made & fashioned, & unto *which all* must return.

And now, O *ye* Papists (so called) & *all* other *Sects* who deny the *same* Liberty to *others*, which *your* selves would have, *These* things have *I* wrote for *your* sakes, that *ye* may know on what *ground ye* stand, & where *ye* are as to *Liberty* of *Conscience*. If it be *only* for *your* own Particulars that *you* would have *Liberty* of *Conscience*; where *you* are not *Foreprized*, or *excepted* by any *particular* provision of *Law* from *suffering*, & so *you* would have *liberty* of *Conscience* from the *power* that's above *you*; & yet will not give the *same* liberty when *your* selves are in *power* to *them* that are under *you*: *your* Plea is not *good*, nor is it placed on a *Right* ground, nor have *ye* considered the *matter* as *Men*. For, *Sapiens incipit à fine*, (i. e.) *a wise man begins from the end of a thing*; and it is *that* which will *hold throughout* that must *Rule* in the *Case*; and not *that* which will hold *only* to *this*, and *that* particular. For, *wise* men make the *ground* of *things* the *bottom* on which *they* stand. So look to *your* Grounds; for, if it be that *Conscience* is *free*, & therefore it is that *ye* ought to have *your* liberty; this will hold to *all* as to *one*, because *Conscience* is the *same* in *all*, & of the *same* nature, and *all* men stand in the *same* Capacity as to *Conscience* in the *worship* of *God*; & if it be the *Cries* of *Conscience* indeed that speaketh in *you*, it cries

for

cry for *Liberty* where *ye* are *bound* by the *law*, because *ye* think that *ye* ought to have *your* Liberty but *others* not, & so when *you* can make a *law* or are in *power* so to do, *you* wil bind *others* to the *same* square of *your* Religion, of *your* conscience; this wil not *hold*, for *others* in *power* wil pretend the *same* Right as *you*, and that *they* are in the *Right*, because *they* are in *power*; and therefore may *impose* upon *others* & be *free* themselves, & will *produce* the *same* ground, viz. *because they are in power*, and being in *power they* are to *judge* what *their* own Conscience is, & what is fit for *another*, and so the *Jus Divinum*, or the *lawfulness of the thing* will not *lie* in the *right*; that is to say, That *conscience ought not to be forc't*, but in the *power*; Its in *our* hands, and you shall do *so* or *so* as to the *worship* of *God*, as *we* appoint. And so the *size*, or the *square*, or the *bound* must lie in the *power*. For, *you your selves* when *you* are in the *power* doing *thus*, and *complaining* of the *same* in *others* when *they do* it upon *you*, will make *yours* to be the *diamter*, the *square*, or *size* of another, as *he* made *his* to be the *diameter* of *yours*. And yet *ye* complain of *anothers* (being in *power*) making a *size* for you. And why may *he* not (by *your* own Rule, though I approve not of that rule neither, but its good against *your* selves) as well as *you* make a *size* for *another*. Now this (as *I* have said) voids *your* Plea, and renders *ye* judged by your selves in the things that *ye* allow; and so *ye* are not happy. For *your* very *imposing* upon *another* when *you* are in *power*, and yet complaining of the *same* when *ye* are under, *justifies* another that *imposes* upon *you*, & condemns *your selves*. Now *Happie is he that condemns not himself in the thing that he allows, and allows* not *that* which *himself* condemns, and so by building *again the things that* he *hath destroyed* maketh not *himself* a *Transgressor*.

To Conclude *this* Particular, & therein *this* Treatise, *Its my* love to *you* all that made *me* to write, *its* the *Lord* that *moved me* thus to *write*. *Your* day draws towards an end, *your* time is *short*, yea, *very short*; *long* & *many* warnings *ye* have had, The *spirit* of the *Lord* hath strived with *you* long, and *waited* to be *gracious*, *his* spirit will not *always strive with flesh*, *your* breath is in *your* nostrils, and when it *passeth* from *you*, in that *very* day *your* thoughts perish. It behoves *you* to *consider whilst ye have time*, & to know the *things that concern your peace*, *ere it be hid from your eyes*. For, as I have said, *your* day draws towards an *end* (the *day* of *your* Visitation,) *your* time is *short*, yea *very* short, the *night* is at hand, *your* thred's neer spun, the *day* of *your* Visitation is *neer* over, the *hour* of *his* Judgment is come; Therefore *fear God*, and whilst *ye* have yet a *little* time, *mind the things that concern your Everlasting Peace*. Its the *Word* of the *Lord* unto *you* all: And so whether *you* will hear or forbear *I* am clear of *your* Blood. The *warnings* of the *Lord* through me to *you* all are ended.

FINIS.

Errata, page 14. line 6. for *fortune*, read *torture*.